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EXTRACTS FROM THE JOURNAL OF MR.  
STONE.

In the number of this work for June, the extracts from the journal of Mr. Stone were brought down to the end of March. Similar extracts are contained in this number.

April 5, 1830. Spent the day in various labors; principally, however, in preparing articles for the Spectator, and in giving instruction to natives, who have called at my house. In the evening was our united monthly prayer meeting at the chapel. The Rev. Mr. Cooper, of the Scottish mission at Hurnee, was present, and offered the last prayer. Several Europeans united with us. These seasons of prayer are peculiarly interesting to us, and the associations produced in our minds, and the spirit we are imbued with on these occasions, animate and encourage us in our missionary labors. How can it be otherwise, when we feel assured that our prayers ascend up before the throne of God, mingled with the fervent aspirations of ten thousand Christian hearts, in various parts of the world, for the same great object—the salvation of the heathen world. Though the seed we sow may long lie beneath the rubbish of superstition, still we have no fears of its being lost, so long as it is watered with the prayers of Christians. Success is certain, and it will come in proportion to the strength of our faith in prayer. It is to be feared that the great body of Christians have not yet attained to that faith in the promises of God respecting the universal reign of Christ on earth, to which it is their privilege to attain, and to which they must attain before this reign will be established. The generality of Christians are looking forward to *future ages*, for the accomplishment of the precious promise. After all they do and say respecting the success of the gospel among the heathen, they do not expect the

heathen will be given to Christ for his possession till they have sunk to their graves; and of course they offer no prayer of faith for the immediate accomplishment of these glorious purposes of God. Oh that the patrons of missions in Christian lands did but have sufficiently strong feeling upon this subject to draw them to the monthly concert for prayer; and when assembled, they ought to feel that they cannot let the Angel of the Covenant go till he grant their request. Then they might soon expect to hear of the triumphs of the gospel in all lands. Then we should hope to send them cheering tidings from this region of darkness.

10. The brahmin inquirer said to me to-day, that there were many Hindoos who believed the Christian religion to be true, but owing to fear of their caste, dared not to profess it publicly; and that, were it not for their castes, multitudes would come into the Christian religion. I have no doubt of this. If there were no greater obstacles in the way of the heathen here changing their religion, than there are in those pagan countries where no caste exists, multitudes would ask for baptism, and perhaps by attending more constantly on the means of grace, might be really converted. No person residing in a Christian country can form any idea of the sacrifices a Hindoo must make if he would become a disciple of Christ, and make a public profession of his faith in him. Yet through the grace of God many, even in pagan India, have made such a profession; and we doubt not that the number of those who, through the same grace, shall make a similar confession before their countrymen will be increased every year till the chain of caste is broken, and all the millions of India brought into the liberty of the gospel. The day has already come, when, instead of tens, hundreds are converted annually; and the day is rapidly advancing, when, instead of hundreds, thousands, and instead of thousands, millions will be from year to year brought into the church of Christ in India. Yea, the

day is not far distant when the paganism of India shall be known only on the page of history.

14. Early in the morning the brahmin, for whom I prescribed medicine yesterday, came with great anxiety of mind respecting what would be the result of his sickness. I exhorted him to apply to that physician by repentance and faith, for a cure both of soul and body. He listened attentively, and said he greatly needed such a physician and would endeavor to seek him. I told him how he must pray. It is not enough to tell these heathen that they must pray to God; for they will tell you that they abound in prayer; but you must tell them how to pray. They have no idea of praying to God in spirit. Their prayers are all lip service, and their efficacy is supposed to depend upon the number they repeat over.

P. M. Went out among the people, addressed about fifty persons at two different places, and gained a hearing ear, which is not always the case. One very respectable native manifested special interest in what was said; he asked for books. I gave him two tracts which he promised to read in his family.

The second collection of natives whom I addressed had assembled in a square formed between four native bungalows, to listen to idolatrous songs in honor of a shameless goddess. The singers were seated on a small platform elevated a little above the hearers, who were seated on a mat spread upon the ground. The singing was accompanied with instrumental music, whose harsh and discordant notes were in perfect harmony with the sentiment of their song. On my approach I made my *salam*, i. e. a respectful salutation. The music was immediately suspended. In reply to my inquiries respecting what they were doing, they said, they were celebrating the praises of God. Not so, I said, but of a base idol; and if you will lend me your ears, (to use a native phrase,) I will tell you good tidings and how to celebrate the praises of the only living and true God. Contrary to my expectation they with one voice said, "Speak on, we will hear and lend you our ears." I preached to them the true God, who created, preserves, and governs all things. I also told them how God loved the world, and gave his son to die to redeem man; how great compassion Christ manifested towards them, that while they were his enemies, and deserving the wrath of God, he died for them. I explained to them what is implied in repentance and faith in Christ; and exhorted them to weigh well the things they had heard, and to renounce their idolatry, and believe in Christ as the only Savior of sinners. One old man rose up and began to cavil. I soon perceived that he was a *gooroo*, i. e. a religious teacher. He was afraid that the people would believe what I had said, and

therefore he should lose his tythes. Fixing my eyes steadfastly upon him, I said, Friend you are teaching the people the false doctrines of men, and not the true word of God; and you teach them from selfish motives. You care nothing for their salvation, your only object is to get a living. He replied, "Not so: I am a true gooroo: I teach the people true sayings." I asked, Are you not sinful? "No;" he replied, "I am divine," i. e. holy, freed from all sin. Don't say so my friend, I said, for God says that you, and I, and all men are sinners. I asked what sin is. He did not attempt to answer. I then said, sin is the transgression of the commands of God. I repeated the ten commandments to him, and asked him if he had not violated them. He said that he had, and confessed that he was a sinner; and that all Hindoo people broke these commandments. I addressed this man with more warmth than I usually do the natives; for my spirit was stirred within me by seeing him endeavoring to turn the people away from the word of life. He softened down very much, asked for books, and said he would read more about these things. The other natives acknowledged their conviction of the truth of what I said, and seemed to lose their reverence for their gooroo on learning that he possessed no more divinity than themselves. How dreadfully deluded are these pagans; they are taught to believe that a frail worm of the dust, sinful like themselves, has a divine nature, which renders him incapable of being guilty of sin.

17. On conversing with Bapoo this morning respecting his faith in Christ, I found his mind in about the same state that it has been for several months past, excepting a gradual progress in knowledge. The fears he expresses of becoming an outcast, and of the persecutions he must consequently suffer should he be received publicly into the church, lead me to suspect his heart is not right in the sight of God. His being embarrassed with debts, as most of the natives are, gives poignancy to his fears; for the moment he violates caste by professing the religion of Christ, and observing its ordinances, his creditors will, or at least they threaten to, seize all his effects and cast him into prison, and thus reduce his family to penury and distress. How strongly has satan riveted his galling chains around the necks of his wretched vassals in this darkened region of his empire. But glory be to God! there is one mightier than he, who has begun to dispute his claim to this empire of souls, and who will assuredly break his strong and galling chain, Hindoo caste, and let the captive souls go free. This brahmin is an interesting character. He is apparently examining the subject thoroughly; seems jealous of his own heart; and, like a wise master-builder, to be counting the cost, fearing that he may prove like some

others, who, having begun to build without sufficiently counting the cost, have not been able to finish. What will be the result of his inquiries I know not. The Lord knows, and to him I commend him in my prayer.

30. Wrote part of a Maratha sermon, and towards evening walked out as usual among the natives; and addressed twenty or thirty persons. They asked me many very sensible questions respecting the way in which sin could be pardoned and sinners saved. Most of them had heard considerable of the gospel, and acknowledged their conviction of its truth; but they have no heart to obey it, as that would make them outcasts. One of my hearers was a religious devotee, who had just returned from Kashee, where he had been to have his sins washed away by ablutions in the sacred water of the Ganges. He is now regarded by the superstitious natives as a sacred person entitled to their reverence and alms. On ascertaining his ability to read, I gave him the gospel of John and two tracts—the True Atonement, and the True Way—exhorting him to peruse them carefully, and then he would find that all the labor of going to Kashee for the remission of his sins and purification of his soul was vain; and that he brought a heavier load of pollution back than he carried thither.

May 1. Not very well—completed my sermon in Maratha. Towards evening walked to Moombeedave temple, where I found a large collection of natives sitting in the verandah of the temple listening to the reading and expounding of their shasters by their gooroos. As their shasters are written only in the Sanskrit language, which is understood only by the learned brahmins, the people generally, like the papists, must learn what their shasters contain from their gooroos. I ascended two or three steps, and stood leaning on the railing to hear what was said. I was soon surrounded by natives, who solicited books. I gave a few, which they began to read. This attracted the attention of those who were listening to the instruction of their gooroos. I was then very unceremoniously ordered to depart from the verandah of the temple, because they said I interrupted their gooroos. I obeyed, and went about two rods and stopped. The people followed me, and I preached to them the sinfulness of man, and the only remedy which God had provided to take away sin. The brahmin who had the oversight of the temple endeavored to drive me from its enclosures. I expostulated with him on the unreasonableness of the demand, alleging that I had left the verandah of the temple, to avoid being accused of interrupting their preaching; and I now claimed the same privilege for myself. I added, as he was rather strenuous to have me go, that I had received a commission from the Lord Jesus

Christ to preach his gospel to every creature whom I may have the opportunity of addressing, and as I had more than an hundred persons assembled about me, who were desirous to hear, I should obey God, rather than him. When he saw me determined to preach, and the people to hear, he desisted, and I continued my discourse till dark. I felt some inward satisfaction, I must confess, to see the brahmin priests obliged to suspend their lectures for want of hearers. Two of them followed their hearers to me, to whom I had the privilege of testifying the glorious gospel of Christ. At first they opposed me with virulence, because I had drawn away their hearers; but on my addressing them with much tenderness, as brethren, and assuring them that my only object in declaring to them the gospel of Christ, was to do them good, they became cool, and conversed very candidly. On taking leave of them they asked for books, which I very gladly gave them. Though the learned and thinking class of natives have strong prejudices against the reception of the Christian religion, on account of the emoluments and honors they realize from the distinction of caste, still I have more hopes that good will result from the books we give them to read, than from those we give to the lower and less thinking classes. But without the divine blessing our books will not prove effectual to the salvation of either.

10. Rum Chundru, the baptised native, called and had a conversation with my pundit this morning, respecting the divinity of the Hindoo avatars, (incarnations,) and their various expedients for the remission of sins. He maintained, that as all the Hindoo avatars were guilty of base crimes, they were sinful, and of course, were not the avatars of God. Luxumun, my pundit, maintained that the Hindoo avatars, (gods incarnate,) though they were guilty of those crimes which would be sinful for men to commit, were not by that proved to be sinful themselves, because they were gods, and as such had a right to do what they pleased, without its being any evidence against their divinity. As Rum Chundru pressed the absurdity of his reasoning upon Luxumun, he became angry, and called Rum Chundru a fool, a liar, and an outcast; and told him, if he had become a Christian, to take off his tapee, (a kind of turban which the Hindoos wear on their heads,) and cast it away, and no longer wear the Hindoo dress. I interposed, and told Luxumun not to be angry, nor abuse his antagonist, because he had the better side of the argument, but to discuss the subject candidly. He became still more enraged, said I was partial to Rum Chundru, and that he would not remain in my house nor in my service any longer, and rose up and went away. The sole difficulty was, he found himself embarrassed in his attempts to defend Hin-

dooism against Rum Chundru, who was equally well versed in the shasters as himself. Luxumun has too much knowledge of Christianity to presume to maintain that Hindooism has as high claims to divinity as Christianity has. In speculation he is probably more thoroughly acquainted with the doctrines and precepts of Christianity than any other Hindoo in western India. He has been employed in the service of the mission eight years; and for considerable part of the time in translating the Scriptures with Messrs. Hall and Graves. But as he is more acquainted with the spiritual and holy nature of the Christian religion, so with his heart proud and unhumiliated, he is more opposed to it than are those less acquainted with it. May the Lord Jesus, who has the hearts of all in his hands, and who once, to the glory and riches of his grace, and furtherance of his kingdom on earth, converted a persecuting and angry Saul, have mercy upon my poor teacher, humble him, renovate his soul, and make him a chosen vessel to bear his name among the gentile Hindoos. He would make a fearless and zealous champion of the cross. In his learning, his ardent temperament, his untiring perseverance, and in many other natural traits of character, he resembles Saul of Tarsus. Should he be converted, and these natural endowments consecrated to Christ, he might resemble Paul in humility, self-denial, labors, sufferings, and zeal; and his motto might be, "I am not ashamed of the gospel of Christ."

11. Luxumun, who left me so abruptly yesterday, in a violent passion, returned to-day and said he would continue his services as a teacher, if I wished. He acknowledged that he was very angry, but thought that Rum Chundru gave him sufficient provocation. As it is thought desirable to retain him in the employ of the mission, on account of his superior ability to prepare and correct matter for the press, I told him, in reply, that he might act as he pleased, continue with me, or take his discharge. He preferred to remain.

13. Translated through the heat of the day. Towards evening I went to the great bazar, and preached the Savior to several shop-keepers, who showed me much respect. They said my words about Christ appeared very good to them. But, alas! before they were done sounding in their ears, I had the mortification of seeing them hurrying away to the temples of idolatry, to perform their evening worship. I distributed the few books I had with me.

16. Sabbath. Rum Chundru, the baptised brahmin, before mentioned, addressed our native congregation at the chapel, in the morning. He expounded the parable of the sower with much ability, and exhorted his deluded countrymen to forsake their vain idols and serve the only living and true God. Several of our puntojees

showed their contempt of him by turning their backs to him, while he was addressing them. They cannot endure to receive instruction from one, who, by forsaking the religion of his forefathers, has become an outcast and apostate.

19. Arrangements were made and acceded to by the disputants, for a public discussion respecting the evidences of the divinity of the Hindoo avatars. Luxumun and Rum Chundru are to be the disputants; R. T. Webb, Esq. and two learned brahmins are to sit as umpires, and to keep the disputants to the point. The discussion is to take place next Friday, at the house of the Rev. Mr. Wilson, of the Scottish mission, in whose service Rum Chundru is. Such a public discussion of the claims of Hindoo deities to be worshipped, was never held in Bombay, and probably not in India. May the discussion be conducted in such a manner as to result in the conviction and conversion of multitudes to the faith of the gospel.

22. The public discussion mentioned above was held at Mr. Wilson's. Nearly two hundred natives were present. Rum Chundru maintained that the profligate characters of the Hindoo avatars proves them to be false gods. The brahmins maintained that as they were gods, they had a right to do what they chose, and in doing it, did not commit sin, &c., taking for granted what was to be proved. The discussion for a time was temperate, but before it was half through, the brahmins became very violent and boisterous, and the whole assembly was in a tumult. On seeing the tumult, and fearing evil rather than good would be the result, I left the meeting. The discussion is to be resumed again tomorrow.

23. The discussion was resumed. The number of natives present was less than yesterday; the more learned brahmins not making their appearance. Luxumun complained of unfairness in discussion, and left the meeting; which was closed, as on the preceding day, very tumultuously. The books which Mr. Wilson gave to the natives were torn before his eyes and scattered to the winds.

28. Visited a small village of cultivators, about a mile from the great native town, and the same distance from my house, where I addressed about thirty men and women, who were very attentive. A number of aged women listened to the word of life with much eagerness. I found that most of the people there had heard something about this new religion from the girls who attended Mrs. Stone's native female school in that village. What they had reported had evidently excited their curiosity to hear more. I was enabled to communicate divine instruction to their darkened minds with more satisfaction to myself than usual.



## Ceylon.

EXTRACTS FROM THE JOURNAL OF MR.  
POOR, AT BATTICOTTA.

A portion of the journal of Mr. Poor, closing with the year 1829, was inserted in the January number of this work. Most of the extracts which follow are designed to illustrate the influence which the mission seminary, by its students and the course of instruction pursued in it, is exerting on the surrounding natives.

July 1, 1830. Several rigid heathen, who attended the public examination of the seminary held yesterday in the Tamul language, were, I learn, not a little offended by the statements made respecting the nature and contents of their sacred books; they do not, however, attempt to show that any thing erroneous was stated. In connection with one of the dissertations that was read on the occasion, an error found in the native almanac was pointed out, relative to the time and continuance of the ensuing eclipse of the moon, on the 3d of September. That all concerned might have the means of satisfying themselves by actual observation, a comparative statement of the European and native calculation of the eclipse was exhibited, and several copies presented to the more intelligent natives. This was a subject of painful interest to some present, who recollected the circumstances attending our observations of the eclipse of the moon one year ago.

7. From the accounts I frequently hear from Niles of the intercourse he has with the people, I perceive a native needs much wisdom and courage to face successfully the scribes and pharisees of this vicinity. Though they may listen patiently to the observations of a missionary, they quickly show what manner of spirit they are of, when they come in contact with our native helpers.

10. The term commenced after ten days vacation. Whelpley informs me that the pandaram and some others in the village have uttered sad predictions against him, in consequence of the part he took at the examination last week. They assure him that some judgment will speedily overtake him. Dashiell, who has just returned from Jaffna, informs me that Theagar, his teacher in the study of the native astronomy, his father, and other friends gave him a severe reprimand for stating things in public derogatory to the native system of science and religion. Theagar says his labor in teaching him is worse than lost, inasmuch as his pupil acts the part of a traitor. Dashiell would doubtless be taken from the seminary, were it not for blasting his prospects in life.

12. Busy in giving directions relating to the studies of the ensuing term. From the reports made by the members of the seminary of what they have seen and heard during the vacation, it appears that while persons of a certain description are much annoyed by what they see and hear of the operations of the seminary, the people generally have an increasing conviction that we are teaching the truth, both in matters of science and religion. Several persons from Manepy, of high standing among the natives, entertain, I learn, very different and more favorable views of our proceedings in consequence of what they witnessed at the public examination.

Aug. 16. While at the bazar this morning, I was closely attacked by an aged brahmin, in company with several other persons, on various metaphysical points. In the course of conversation, he asked me when we supposed the world was created, to which I replied, about six thousand years ago. On hearing this they appeared to be much more surprised at my ignorance than I am at theirs, when they confidently assure me that the moon is twice as far distant from the earth as the sun is. I find it extremely difficult to converse to any good purpose with men of this description, as we have few or no principles in common on which to proceed. They are much farther beyond the reach of instruction than any other class of persons in the country, while their influence is very extensive and pernicious. Our fairest prospect of counteracting their influence is by bringing those under a thorough course of literary and religious instruction, who otherwise might become their disciples.

18. Commenced evening preaching in the village of Moolia. About fifty persons, besides children, attended and listened attentively to the word preached.

Sept. 1. Vesuvenather, the almanac maker in this vicinity, sent me a written message through Dashiell, challenging me to point out any deception attending a miracle which is to be performed in the course of the month in the Wang district, about three days journey from this place. He informs me that several persons, devout worshippers at a certain temple, will in a public manner walk upon burning coals, and their feet not be burnt. He has frequently referred to these miracles, which are statedly wrought at that place, as incontestable proofs of the truth of the Hindoo system of science and religion. Vesuvenather himself, seems to rely more upon these reputed miracles, than upon his ability to predict eclipses.

He has given notice, I understand, to the people that he is aware that the account of the ensuing eclipse of the moon, as given in his almanac, and which was compared at our late examination with the European accounts, is incorrect; and though he knew this at the time he pub-

lished his almanac, he would not take upon himself the responsibility of giving any other statement than that which their tables would warrant him to make.

3. Rose this morning at two o'clock to observe the eclipse of the moon. It commenced at the expected moment, to the great joy of the members of the seminary. I immediately sent a person to the pandarum, who came last year to the station to observe an eclipse. My messenger found him upon the watch. He pleasantly remarked, "I see you are right again." A short time before the eclipse ended, the moon was obscured by clouds. It was evident, however, from the last observation we could make, that the eclipse would end before the sun rose, instead of continuing twenty-five minutes after it was risen.

*Examination of the Seminary, and favorable Testimony of the Commissioners.*

13. A class of thirty entered the seminary from Tillipally.

14. Public examination of the seminary in various branches in the English language. C. H. Cameron, Esq., one of his majesty's commissioners of inquiry, W. Norris, Esq., advocate fiscal, and twelve or fourteen gentlemen and ladies from Jaffna, were present on the occasion. The examination commenced at ten o'clock and continued till three in the afternoon.

C. H. Cameron, Esq. and Major Colebrooke, were appointed by the British government as commissioners of inquiry to examine into the state and character of the mission schools in the Jaffna district, the course of instruction, and the influence they were exerting. It is highly gratifying to have the hearty and explicit testimony of these gentlemen in favor of this branch of missionary labor. It is the more valuable, as it was given after a thorough personal inspection, and perfectly coincides with that of the Hon. Sir Richard Outley, often given during his residence on the island, as Chief Justice, and repeated in strong language at his departure, [p. 179.]

Mr. Poor gives a full schedule of all the branches in which the students were prepared for examination, and of the subjects on which they had written essays or translations, or were ready to declaim. Among these were extracts from various native authors on science, literature, and religion. In these the secrets contained in some of their sacred books were exposed to the common people, to the great offence of the brahmins.

As the time would not admit of a satisfactory examination in all the branches mentioned in the schedule, Mr. Cameron

kindly selected those which he preferred, and assisted in the examination by proposing questions on the various subjects brought forward on the occasion. At the close of the examination, Messrs. Cameron and Norris made a few observations expressive of the views they entertained of the object for which the seminary was established, and of the gratification they had experienced by witnessing the examination. Their remarks were highly encouraging to the members of the seminary, and could not fail of being satisfactory to all interested in its prosperity.

17. Major Colebrooke, the other commissioner, having arrived at Jaffnapatam, he, with C. H. Cameron, Esq., visited Batticotta, not being aware that it was now vacation at the seminary. On Major Colebrooke's expressing a wish to look into the state of the school, and as he is expecting to leave Jaffna before the commencement of the ensuing term, I proposed to assemble the members of the seminary as soon as possible, and to examine them in those branches which were omitted last week for want of time. He readily assented to this proposal, and Tuesday next is appointed for a second examination.

22. Second examination: present Major Colebrooke and C. H. Cameron, Esq., together with members of our mission. Each class, commencing with the fourth, were examined in those branches respectively, which were omitted last week. The examination continued about five hours, and was in some respects more thorough than the examination on Tuesday last.

In the solution of affected quadratic equations, the Indian method, as it may be termed, was explained and applied.\*

In the several branches in which they were examined, the students acquitted themselves to the satisfaction of all present. The kind attention and friendly disposition manifested by the commissioners have been highly gratifying to us, and awakened in our mind a pleasing sense of obligation to them. A favorable impression has been made upon the minds of the youth in the seminary, and of the natives in this vicinity. We may, therefore, confidently anticipate very beneficial results from the repeated visits with which these gentlemen have been pleased to favor us.

\* The method above referred to is not found in either of the two systems of algebra used in the seminary, Euler's and Bonnycastle's. It is taken from the *Bija Ganita*, an Indian treatise on algebra, written by Bhaseara Acharya, in the commencement of the thirteenth century. Some account of this treatise may be found in Hutton's Philosophical Dictionary, under the article on algebra. Also in the 12th volume of the *Asiatic Researches*, in a dissertation on the early history of algebra. In this dissertation, satisfactory evidence is adduced to show that the algebra of the Indians was more ancient and more extensive than that either of the Greeks or Arabians.

P. S. Soon after the commissioners returned to Columbo, I had the pleasure of receiving from C. H. Cameron, Esq. the following note.

Columbo, Oct. 4, 1830.

Dear Sir—I send you a volume of the Library of Useful Knowledge, at the beginning of which you find the essay on the objects, advantages, and pleasures of science, the translation of which I am desirous of proposing to some of your pupils. The sum of £10 shall be divided between the two most successful translators of the essay, or of a portion of it, if you should think the whole too long for the occasion. I shall place £10 more at your disposal to be distributed in prizes for English essays on the advantages of an acquaintance with the English language to the natives of this island, and on the advantages of veracity to individuals and societies.

The hours which I passed at Batticotta, were very agreeable to me, and I shall always feel much interest in the success of your institution.

Believe me, dear Sir, truly yours,

C. H. CAMERON.

Oct. 5. Three youths from Tillipally and Mallagum, have been admitted to the seminary as day scholars. They are boarded by their parents at a house near the station. This may be considered a step in advance, a pleasing proof, that the advantages of education are at present better understood and more highly valued by the natives than formerly.

9. A head man, from the parish of Copay, called on me to request that an English school might be established in the village where he lives. From a long conversation with him, I perceived that he has read our tracts, and is able to assign very good reasons for what he professed to believe, that the Tamul religion is an imposition. Gave him a single gospel which he promised to read.

*Notices respecting the state of Religion at the Stations.*

The extracts which follow, relate principally to the commencement and progress of the special attention to religion which the Lord has graciously excited at the station, as noticed in the joint letter published last month.

21. Quarterly meeting at Panditeripo. Preached from these words, "As for me and my house, we will serve the Lord." The season in some respects was unusually interesting. The native members of the church, who held a meeting in the afternoon, were roused to consider their deficiencies, and the importance of setting out anew in their Christian course. The brethren, Spaulding and Woodward, came home with me, being urged by their feel-

ings to use further means for the conversion of the members of the seminary. They held a meeting in the evening with those who do not belong to the church and who did not attend the meeting at Panditeripo, and found some encouragement.

22. The two brethren attended morning prayers, and immediately after held a meeting with many of the boys. In the afternoon, we three missionaries held a prayer-meeting for our own benefit, and inquired what were the signs among us. We felt a little encouraged by the evidence we saw that many in the seminary are aroused to attend to the concerns of their souls.

23. The brethren held a meeting for prayer before breakfast. We had increasing evidence that the Lord is ready to bless us. At one o'clock we held a prayer-meeting with the two mission families at the station, commending our children especially to the Lord. The church members appear to be roused to exertion in behalf of their fellow students.

25. Mr. Spaulding returned home on Saturday afternoon. Mr. Woodward remained here till this morning. Saturday evening was a season of special interest among the members of the seminary. The church members and others continued their meetings till a late hour, after brother Woodward and myself had attended the regularly appointed meeting. Much concern appeared among those of the first class who do not belong to the church. Instead of the usual service on the Sabbath, the brethren Woodward and Meigs and myself, gave short exhortations to an unusually attentive audience. Most of the members of the seminary attended the second meeting held for inquirers. In the afternoon we held a prayer-meeting by ourselves, as did the members of the church and others in the seminary. In the evening we had a general meeting, and gave short exhortations from the passage, "As Moses lifted up the serpent in the wilderness," &c. In the evening, Mr. and Mrs. Scudder, and Mr. Winslow attended our weekly prayer-meeting. It was an unusually solemn season, and much interest manifested in prayer for the conversion of our families.

The course to be pursued at such a season, in regard to religious meetings and conversations with individuals, is so obvious that it is thought inexpedient to notice these things in detail. I propose, therefore, to notice such only as are in some degree peculiar.

Nov. 3. Mr. Woodward came here to spend the day. At a prayer-meeting, held by the brethren, it was thought advisable in view of the present state of feeling in the seminary, and the wishes expressed by some of the students, to suspend for a few days the usual studies attended to in the evening, and recited in the morning, and

thus give opportunity for religious meetings, conversation, and reading.

5. Morning, half past six, instead of hearing the stated lessons in Euclid, I read to the members of the first class from Baxter, the chapter on the character of those who will enjoy the Saint's Rest. Soon after the reading, Worcester came to me and expressed with some feeling the very impressive views he had recently had of the extreme sufferings of Christ even for him. He referred to one of Dr. Worcester's sermons, which he had been reading on that subject.

9. On Saturday attended religious meetings at Manepy and Oodooville. Spent the Sabbath and Monday at Tillipally, and on my return, attended our weekly evening prayer-meeting at Panditeripo. During my absence I saw many pleasing evidences that the Lord is awakening by his spirit the attention of the people to his own most precious word. This evening we held a thanksgiving prayer-meeting with all the stations.

29. In consequence of what was said at the church meeting on Saturday, the members of the church, and some others in the seminary, have agreed to observe a season of prayer weekly, with special reference to their relations and friends.

Dec. 11. Levi Beebee, who has for some time past been employed as an assistant teacher in the seminary, left Batticootta this afternoon for Batticaloe, where he is to be employed in teaching an English school in the service of the Wesleyan mission. On his leaving, the church members held a season of prayer on his account, commending him to the protection and guidance of the Lord. Beebee has been a member of the church seven or eight years, and has generally conducted himself in character as a Christian.

30. Seminary dismissed for ten days. Yesterday a meeting was held with the students, with reference to the manner in which they should spend the vacation. They were all furnished with tracts, and urged to make all prudent exertion to make known the gospel to their kindred and friends.

The special attention to divine truth manifested by the members of the seminary for many weeks past calls for devout thanksgiving and praise. The church members have received a new impulse in their Christian course, attended with beneficial effects to themselves and others. Several, who have long been candidates for admission to the church, but remained in a lukewarm and doubtful state, have become more decided in Christian experience and practice, and now show that they are fit persons for admission to baptism and the Lord's supper. Nearly all in the seminary have been in a greater or less degree awakened to feel the importance of attending to the momentous concerns of their

souls. Their readiness to attend to religious instruction gives us a favorable opportunity for using those means which God is wont to bless to the conversion of sinners.

In a postscript, dated January 20th, Mr. Poor adds—

I have just now returned from Tillipally, where I attended our quarterly meeting. It has been a great day in our Zion. In addition to our usual exercises, we have publicly set apart two youths, Niles and Joshua, as native preachers. Niles preached in the afternoon an appropriate and impressive sermon, from Jeremiah i. 6, 7. A very favorable impression appears to have been made by the transactions of this day.

LETTER FROM DR. SCUDDER, DATED AT PANDITERIPO, JAN. 1831.

#### *Opposition of the Catholics.*

DURING the last quarter the Lord has done great things for us, whereof we are glad. The school I had the prospect of establishing among the Roman Catholics in Chillalle, was commenced three months ago, and prospers, notwithstanding all the opposition from their corrupt priesthood. As it was said by the resident priest of the village, that I had established it from malicious motives, I addressed a circular to some of the respectable inhabitants, in which I contradicted his statements, and pointed out the importance of having their children educated. Extracts on the subject of education were given from Tamul authors.\* One of my objects was to show that their priests were in reality doing them no good. I took occasion to mention, that after scraping together all the money they could, instead of spending it for their benefit, by furnishing them with the scriptures, or establishing schools, they sent it off to Goa. I added, that not only would they do nothing for their good, but when others felt sorry to see their children growing up in ignorance, and wished to give them money to educate them, they opposed them. The letter was well received, and attended, I hope, with good success. Any thing which tends to lessen the influence of the priests, and make the people less afraid of their curses, will of course make them less disposed to be ruled by the rod. I cannot but hope that the rupture which has taken place between the priests and those people who send their children to the school will be attended with great good.

\*"He that is learned has eyes. He that is unlearned, hath no eyes, but two sores in his face, &c."



*Progress of Religious Attention in the Vicinity of the Station.*

Of late, numbers of the people in this village have listened attentively to the words of eternal life. Some have attended preaching at the school bungalow. Each of my brethren has labored among them during the last quarter, and those who visited from house to house found abundant encouragement to proceed. Coe, one of my native helpers, writes as follows—

"I will briefly mention the good things, which, through divine favor, have taken place in Chillalle. In former times, when I went there to instruct them, they abused me and blasphemed the Christian religion. If they saw me in the streets they would murmur. When I went to their houses, they would drive me away. Now many call on me to come to their houses and allow me to converse and pray with them. They gladly read the scriptures and tracts. The people are not so much afraid of their priests as before, as appears both from their conduct and conversation."

Some gladly attend meetings: At our night meetings in the village, we often command good congregations. Mrs. Scudder has a weekly meeting for such women as she can induce to attend, and has been much encouraged to exert herself in their behalf. The mothers of Sarah Woodhull, Martha Washington, and Julia Ann Prime, with one other woman, attend my meeting of inquiry. All my schoolmasters, one excepted, also attend this meeting, with several of their scholars.

During the last quarter several meetings of peculiar interest have been held in our mission. That with our schoolmasters was very solemn. On Friday of next week, we hope to hold a meeting with such persons as reside in our families, or are occasionally hired by us. We are hoping to feel the divine presence. Of late we have had our attention more than usually drawn to the importance of making especial exertions in behalf of the spiritual good of the rising generation. God has been pleased to pour out his spirit copiously upon our boarding schools, and upon the schoolmasters of our native free schools. My hopes are strong that he has begun to pour it out upon the children belonging to the latter. I feel persuaded there is no class of persons from whom we are to expect so much. My own exertions, together with those made by some of my brethren, in this department of our work at this station, have proved to us that we have great encouragement to go forward. Some of them, as I have understood, refused to go to the heathen temples. Since my return from the Neilgherries, I have endeavored to weaken the confidence in heathenism by showing them some of the images of the Tamul gods I brought from the coast with me. [p. 206.] Many of

them have taken them into their hands, and have been convinced that they are not entitled to all that reverence, which their brahmins would make them believe. Even should they not become pious, as they grow up, taught to despise the gods of brass and copper, heathenism will have comparatively little hold on their minds. Could those who think that missionaries should not have schools under their care, witness all that has been seen of late in our mission, it is more than probable that some of their objections would vanish like the morning cloud and early dew.

The following letter may serve as a specimen of the feeling exhibited by the native church members in this time of the Lord's gracious visitation, and of the deep interest they take in the work.

A few days after the commencement of the revival at Batticotta, Levi Parsons, one of the boys, wrote me the following note, which I transcribe verbatim.

"Rev. and dear Sir—I take the opportunity in order to make known the feelings of the church members from Thursday till now. On Thursday evening, Mr. Spaulding and Woodward came and held a meeting very seriously with the boys, and we, the church members, held a meeting alone, and spoke with each other the things which struck our minds in the sermon at your station, and prayed fervently. On Friday, by the order of Mr. Woodward and Mr. Spaulding, we spent half the day in confessing our sins, and the part of the day in reading the scriptures and in praying seriously for our sins especially, and held several meetings with the boys. Now I say there is no doubt that we are awakened by the holy Spirit, and that the Lord is now near to us. This is his day we are called to meet in his house, and to confess our sins, and rejoice in him. I meant to write yesterday, but could not. I trust it is not unsuitable to the design and privilege of this day to give you a morning salutation in his name, and say, Come and magnify the Lord with us, and let us exalt his name together. Now the boys are awakened to confess their sins, and go unto their Savior. I beseech you to pray for us, that we may be strengthened and praise the Lord for his mercies, and that he is a little near to us. I hope you will come and assist us and the boys, who feel anxious for their sins."

The anecdote which is narrated below, is extracted from a letter received by Dr. Scudder from the Rev. Mr. Lambrick, of the Church Missionary Society, stationed near Columbo. It shows that the Spirit of the Lord is operating in other parts of the island besides the district of Jaffna; and it must have been peculiarly

pleasing and interesting to Dr. Scudder, as it brings to light the happy results of his past labors, in a quarter where he was not looking for them.

The following is an extract from a letter lately sent me by the Rev. Mr. Lambrick, Church missionary at Cotta, near Colombo.

About a fortnight ago, a Tamul man came to me, and said he wished to become a Christian, and wanted employment. I replied that I had no employment for him, but would willingly instruct him, if that was his object. He then added that his wife, also, wished to become a Christian, and that he would bring her with him, and both would put themselves under instruction. All this appeared so much like a native scheme, that I hardly thought to see him again. But two or three days afterwards he came with his wife, whom he had brought in a dooly, she being evidently ill. It soon appeared that it was she who was principally desirous of Christian instruction, and they agreed to take lodgings in the village, and remain here at their own charges, to learn more of the way of salvation by a crucified Savior. She appeared for several days to grow worse in body and stronger in mind. I have never seen among the natives so much of Christian simplicity, at the same time that she had a thoughtful intelligent mind. She had a clear knowledge of the way of salvation. Christ was her whole dependence, and she was anxious to take him for her Lord and Savior publicly by baptism, and considering, after the strictest examination into her motives and conduct, I could find no possible objection against her, and her state of health being precarious, and her temporary accommodation here little suited to her comfort, I shortened the period of her probation, and have this day baptised her. I have some hopes of her husband, but his case not being so urgent, more time is required before he be admitted. If you ask what is there in this incident so peculiarly encouraging to me, I must further inform you that she was once a patient of your's, brought by her husband from Trincomalee, some six or seven years ago, when you performed a successful operation on her cheek, the scar of which still remains. She talks much of the urgency with which Mrs. Scudder entreated her to take refuge in Christ, and mentions a promise she made to do so. She has never, she says, forgotten that promise, and she blesses the Lord that he has enabled her to fulfil it.

Additional statements, illustrating the progress of the work of divine grace, in connection with the labors of this mission, may be expected in the next number.

## China.

EXTRACTS FROM THE JOURNAL OF MR. BRIDGMAN.

Mr. Bridgman spends most of his time at Canton, though he occasionally visits Macao. He is occupied principally in acquiring a knowledge of the Chinese language. But since the departure of Mr. Abeel, as mentioned at p. 229, of the last number, a large part of the labor of preaching on the Sabbath to foreign residents and seamen will be devolved on him.

*Macao, Aug. 2, 1830.* Yesterday afforded us an opportunity, the first since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reached a favored spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among two or three hundred houses, in the European style, twelve or fifteen chapels, which seem to invite to the worship of Jehovah. On a better acquaintance, however, the stranger finds very little to distinguish the first from the other days of the week. There is a difference. The public offices of the Portuguese are closed, and the citizens permitted to spend the day according to their choice. Their chapels are opened, but no more seem to attend than on other days, and of their numerous clergy, forty or fifty in number, not one comes forth to read and expound the scriptures.

The British Factory have a chapel here, in which, during their residence, which is usually half of the year, divine services are regularly performed by their chaplain.

Dr. Morrison, usually has worship at his own house, where he is joined by a few English and American citizens. Yesterday it was our privilege to join in that worship, and after an appropriate discourse to sit down to the table of our common Lord, where, as he remarked in his sermon, the distinctions of rich and poor, learned and unlearned, of nation, and class, and original character, are all forgotten, under the common character of redeemed sinners. Such a communion table is the epitome of heaven itself, which consists of every nation, tribe, and people, and language, all uniting in the Savior's praise.

3. Went on board a Cochin Chinese junk, anchored at the entrance of the inner bay. Its appearance, and that of the men, was quite like the Chinese. They had just arrived, with a passage of six or seven

days. One of the men, for whom we carried some medicine, was sick. They treated us kindly, offered us both tobacco and opium to smoke, of which they seemed very fond. Two of the crew we discovered to be Catholics. The time may not be very distant, if proper efforts are made, when the gospel shall be introduced and received in Cochin China. Pure Chinese is, at the present time the language of the court. Christians are there left to enjoy their religion unmolested.

In a postscript, dated December 18, Mr. Bridgman states, that the French corvette. *La Favorite*, Capt. La Place, which sailed that day, took on board from Macao, Catholic missionaries for Cochin China. Every intelligent friend of the Bible and pure Christianity, must feel, in view of this fact, that it is exceedingly important that devoted Protestant missionaries, who will preach the simple truths of the gospel, should stand ready to enter every heathen country as soon as providence opens a way of access, before the minds of the people shall be pre-occupied, and all entrance hedged up again by the introduction of papal doctrines.

*Aug. 1.* Attended meeting here and at Wampoa yesterday, as on the preceding Sabbath. Immediately after the service we had, as our custom is, a short season of social prayer. Three were present. Soon after this Leang Afa called and wished me to take his little son, a boy of ten years. He desires him to learn the English language, and be familiar with the scriptures in that tongue, that he may, by and by, assist in a revision of the Chinese version. In the evening, as usual on Sabbath evenings, we spent an hour in social worship at Dr. Morrison's.

#### *Great Festival and Processions.*

13. Since the 5th instant, Macao has presented an unusual scene of idolatrous devotion. This has been occasioned by the dedication of a new temple, and the enthroning of new gods. On each successive day, and the work is still in full tide, there has been wandering through the streets, from morning till evening, sometimes amidst torrents of rain, and sometimes beneath the scorching rays of an almost vertical sun, one of those processions which are not less offensive to Jehovah, than they are degrading to the character of man. And on each successive night, the scene has been prolonged, from evening till morning, by theatrical exhibitions and revelry, which could not well endure the light.

It is not easy to describe one of these processions, for I know of nothing on earth with which they can well be com-

pared. They are composed of all classes of people, and vary in number from one to two or three hundred persons. We see among them grave, aged, well clad gentlemen; priests and young men, boys and girls, riding in state; numerous bands of musicians with drums, gongs, &c., standard bearers, meat and fruit offerings, and gorgeous, fanciful ornaments, too numerous to be mentioned.

The temple which they are now dedicating is one of the smaller kind, a mere village temple; and stands just without the European settlement. It has been built at an expense of ten thousand dollars, which was raised by voluntary subscriptions, varying from one dollar to one thousand dollars each. The buildings are of brick, of a neat appearance, covering an area of about half an acre, and consisting of pavilions for the new gods, and dormitories for their keepers. Besides this, there are three larger temples in Macao, one having nine, another fifteen, and the third sixteen priests. Taking with these all the lesser apparatus, which is here consecrated to the gods, and it makes no small amount of substance and of being, set in broad array against the most high God. The yoke on the necks of this people is not easy nor the burden light. Yet they love their idols, and take delight in their idolatry. In all this they are countenanced and sustained by those who bear the Christian name, the Romanists. Whether so intended by them or not, the Catholics have given strong support to the idolatry of this empire. If they have not done this in withholding from the Chinese the Bible, when it was in their power to have given it to them, they have done it by the performance of their own rites and ceremonies. If instead of instituting and superintending founderies of cannon, and reaching after secular power, as did the friend and teacher of Kanghe, they had opened the batteries of the press, and published the holy scriptures, and sought a kingdom which is not of this world, these idols would doubtless have fallen. So small is the apparent difference between the religion of the Catholic and the Chinese, that it is not strange that such a man as father Premare should have said, "in no other part of the world, has the prince of darkness so well counterfeited the holy manners of the true church." Only yesterday we had them in fair comparison, both were going in procession, and the principal difference was this, that while one had no implements of war, the other were escorted by armed soldiery, and move under the constant fire of heavy artillery. Such is the idolatry of Macao.

16. A report has been current for several days of an earthquake, which occurred about the last of June, near the frontiers of Pechele I Honan. The Peking Gazette corroborates the report, stating that several

towns and cities, with many public and private buildings have been laid in ruins. It also gives an account of a hail storm and an inundation which have recently occurred in one of the northern provinces. The belief here is, that not less than half a million of human beings have perished by these calamitous events, which are thought to be the sure precursors of others still more calamitous. Repeated instances of similar catastrophes are noticed in the annals of China: one as having occurred about the year 1666, another in 1737-8, the effects of which, it is said by Timkowski, are still visible in the environs of Peking.

*Sept. 8.* To-day we have had another exhibition of papacy, consisting of priests and soldiers going in procession and a heavy cannonading, thus exhibiting to those that know not the gospel, the peaceful and holy religion of Jesus, clad in warlike array.

*9.* Introduced to Prof. Neuman, of Munich or Berlin. He has been several months at Paris and at London, studying the Chinese language. He proposes to write the history of the East, which shall, when he has finished his travels abroad, consume twenty years of constant labor.

*Nov. 9.* Met a Mussulman at Dr. Morrison's. He is a man of about forty years, and holds the rank of Changkeou, a ruling teacher in his clan, consisting at the present time of about 3,000 persons, all living contiguous to their mosque within the city. It was, he thinks, in the third year of Chingyuen, A. D. 795, and only 22 years after the celebrated Mohammedan travellers visited China, that the ancestors of his clan came to Canton. They now live entirely unmolested, and in the full enjoyment of their faith: but make no attempt to extend their religion, believing that "man is formed by fate to live and die in the same faith in which he was born."

Ministers of Christ in a Christian land, enjoying Christian ordinances to their full extent, surrounded by large churches, and all the intelligence, and support, and encouragement of a Christian community, can but feebly conceive of the overwhelming emotions which fill the souls of missionaries in circumstances like those described below, in the midst of idolaters, and removed thousands of miles from Christian light and communion.

*Dec. 24.* There are seasons when our thoughts are turned towards Christendom with a peculiar interest. Such was this evening. We were assembled in an upper room, a few names, only four, and celebrated there the death of our Redeemer. As we knelt, and prayed, and partook of the emblems of the body broken, and the blood poured out, we thought and spoke of

the tender mercies of our God and Savior. We thought and spoke of the cruel sins which nailed him to the tree and drove the bloody spear. We thought and spoke of our kindred and the church and people of God, and their precious privileges; and when we contrasted the heavenly light they enjoy with the gloom that here surrounds the immortal mind, it affected our hearts, and made us weep. Our Savior wept when he foresaw the destruction of the wicked. We had cause to weep, not only on account of those, who, ignorant of the true God are hurrying their way to death, but also on account of our own sins, and the sins of all who bear the Christian name. Oh when will the disciples of Jesus awake to their duty? When will thy kingdom come on earth, O Immanuel? Even so, Lord Jesus, come quickly.

Mr. Abeel preached his last sermon to the people of Canton on Sabbath evening, ready to depart on the morrow. It was not, however, until a little past 12 o'clock this morning, when he left us in good health and courage to go on his contemplated tour.

The destination of Mr. Abeel, and his object in this tour, were mentioned at p. 229.

#### EXTRACTS FROM A LETTER OF MR. BRIDGMAN.

##### *Formation of a Christian Union at Canton.*

AN association with this name has been formed, consisting of the three missionary brethren residing at Canton and a few other pious Englishmen and Americans. The object of this union is the mutual benefit and encouragement of its members in their labors, and the securing of more union and vigor in their measures to diffuse Christian knowledge and piety. Respecting its design and operations Mr. Bridgman, under date of Jan. 27, remarks—

It will not interfere with individual and private conduct, while it will give counsel and support to all, and have a general supervision of the several objects of Christian benevolence which may come within its reach. It has commenced a depository and library, and measures have been taken to supply them with the necessary books. It has opened, or soon will open a correspondence with the several missionary stations between the capes. It has also undertaken to publish in Chinese the "Scripture Lessons" for schools. This book contains a compendious view of the whole bible, and about the same amount of reading as the New Testament. A few of our English and American friends here have given us five hundred and forty dollars to help on with the publication.



*Instruction of Chinese Youth.*

I have now three native lads with me under instruction. They are in my room most of the time from sunrise till eight o'clock in the evening, learning to read and write their own and the English language. They occasion me many interruptions and much care, while they, at the same time, afford me constant opportunities for giving and taking useful lessons. The experiment is subject to many contingences, but as the boys have come under my care, unsolicited, I trust the Lord has in goodness directed it. May his will be done. I must incur some expense on their account, but for the present it will be small.

I have had it in contemplation for three or four months to establish a school for poor boys. The plan as it occurred to me was this, to employ for a superintendent and instructor of the school, my former teacher. He should select the site for the school, furnish the room, excepting books, (which should, perhaps, be partly Christian books and partly their own classics,) collect the boys to the number of 25, furnish and provide all things for himself, and devote his whole time to the instruction of the school, for twenty dollars per month, or, perhaps, two hundred a year.

But to my own mind and Dr. Morrison's there are to this plan some objections. The school might, or might not be beyond our personal inspection. This I think, could be determined only by an experiment. The character of the man, moreover, is not what we could wish. He has considerable knowledge of Christianity, and a degree of faith in the Scripture; but gives no evidence of being a new man. A still greater difficulty would be apprehended from the local authorities. This, however, is not certain. An humble attempt might be unnoticed by them, take root, and stand strong. My labors for the present are studying the language, making the selections, and transcribing the scripture lessons mentioned above, training the boys, and officiating on the Sabbath.

Probably nothing like a school for the common people, was ever known in China, or would be tolerated a moment, if conducted publicly; much less would toleration be extended to a Christian school, taught by foreigners. Under date of February 10, Mr. Bridgman adds—

My boys are doing quite well, and though nominally they stand to me in the relation of servants to a master, they enjoy to some extent, I am sure, the affection, the care, and the advantages of children and pupils.

**Western Asia.****EXPLORING TOUR OF MESSRS. SMITH AND DWIGHT AMONG THE ARMENIANS.**

THE last published letter from Messrs. Smith and Dwight left them at Shousha, about the first of October, surrounded by ravages of the cholera morbus. From this disease both of them were providentially defended, though they were detained in that place till the first of November, by the illness of Mr. Smith, who had been attacked by fever on their way from Tiflis in August. From Shousha they proceeded westerly, through Erivan, to Etchmiazin, the grand seat of ecclesiastical power in the Armenian church. The road was mountainous, and much of it covered with snow, and they were exposed to some storms, and to cold which sunk the thermometer to zero; yet the travelling was found beneficial to Mr. Smith. He afterwards suffered a relapse, which brought him to the very borders of the grave—as was related at p. 229 of the last number. The manner of their reception by the English residents at Tebrez, in Persia, is also stated at the same place. They gratefully acknowledge their obligations to Mr. Campbell, the English ambassador, and to Drs. Cormick and McNiell, Major Willock, and other residents in Tebrez, by whose advice they were induced to remain there during the winter months.

The letter, from which extracts are now to be made, was written by Mr. Dwight on the 27th of December, and came by way of Constantinople. After mentioning the facts above referred to, it proceeds:—

Thus the Lord, in his wisdom, seems to reverse all our plans. For four months past, he has led us in a way we knew not. His providences with us have been "in the mighty deep," and he seems still determined to try us. We hope we feel some measure of confidence that all these dispensations, adverse as they now seem to us, will be so overruled as to promote the great cause we love, and, if we are his children, "to work together for our good."

We have been happy to find some among the English residents here, with whom we can associate in the fellowship of the gospel. Capt. N., who is the head of the prince's arsenal, and his lady, appear both of them to be truly devoted to the service of the Lord, and deeply interested in the spiritual welfare of the people around them. We hope to have many profitable seasons of Christian intercourse with them. We are happy, also, to inform you, that the ambassador has invited us to perform religious services in his house on the Sab-

bath, and it was truly delightful to us to meet eighteen or twenty people there of our own language, on the last Sabbath, and to preach to them the gospel. They are very anxious to have a chaplain, and have made application to government to that effect. It is a singular fact that both here and at Constantinople most of the English residents are Presbyterians. While we are severely tried in not being permitted to prosecute our tour on account of Mr. Smith's illness, it is a source of much satisfaction to us that we have been enabled to gather so much information with regard to the first object of our inquiries—the state of the Armenian church. In this respect we have been more successful than we anticipated, and we regret that we have not an opportunity to prepare and transmit to you at least some part of our journals. The length and uncertainty of the conveyance, and the fact that we need to consult some books that cannot be procured here, will prevent us from making out our report until we return to Malta.

We have learned two important facts by visiting the Armenians in the Russian territories. One is, that, under the present policy of the Russian government, missionary effort among any sect of Christians within their dominions will not be tolerated; nor is this a changing policy, for it is based upon the fundamental principles of the government. The other fact is, that the spirit of the monastery at Etchmiazin differs but little, if at all, from that of the Papal See at Rome. We have a list of facts to substantiate these statements, which we hope to transmit to you in due time. In Turkey we imagine that the Armenians, at present, feel but little the authority of the patriarch at Etchmiazin, and before long they may be entirely separate from his control.

We confidently hope that the Lord may open a way by which successful missionary efforts will be carried on among the Armenians in that country. In coming into this part of Persia, we had particularly in view a journey among the Nestorian Christians. We find, however, that it will be impracticable to penetrate into their country very far from this place, on account of the Koords. The patriarch of the Nestorians in this quarter resides, we are told, at or near Julemerk. There is another patriarch near Mosul, whom we wish to visit, but our only practicable route to that city is by way of Bagdad. This route we have all along contemplated as the only one, by which we could pass through Mesopotamia to Syria on our return. At present, however, there are insuperable difficulties in our way, even if Mr. Smith's health were perfectly restored. There are commotions between the pasha of Bagdad and the Persian government, which will be very likely to render the country on our route between this and Bagdad very

much disturbed, if not entirely impassable; and then on the other side, three pashas are, by order of the Sultan, marching against that city to depose the pasha. How long these disturbances may continue cannot of course now be determined; but we cannot help fearing lest we may be detained here too long to make it safe for us to venture on that route, as it will be one of peculiar exposure during the summer months. If we should thus be obliged to return by way of Constantinople, and be prevented from executing that most interesting part of our commission relating to the Nestorians, we shall be exceedingly disappointed. But the Lord knows what is best for his cause, and to him we should most earnestly look for direction.

We have of course but little opportunity to make personal observations in Persia, as we have been here but a very short time. There is an interest attached to this country in connection with the name of Martyn, which we can never forget. The people are certainly very different from the Turks. They are very much inclined to conversation, and no subject is so commonly introduced by them in company with foreigners, as that of religion. They are also willing to receive the New Testament, and religious tracts, and, as far as we can learn, there is no opposition made to the circulation of these books, either by the government, or by the moollahs, or priests. The people, at least of this province, are said to be very anxious for religious instruction. In Tebreez, it is said, they would very eagerly send their children to a school taught by an Englishman, and even the prince has pledged himself to countenance such a school, and even to furnish a house for a missionary. Mr. Wolff received great encouragement from the prince respecting his plans here, and it is greatly to be lamented that he made so many engagements in this part of the world, which he has never fulfilled. What would be the actual state of feeling among the Mohammedans here towards a faithful missionary, after they had become acquainted with his true character and designs, remains yet to be proved. Whatever resistance the Persians might make to the pure gospel, I believe that a large majority of the educated among them have little or no confidence in the claims of Mohammed. They will dispute with the Christian for the sake of disputing, but they had much rather yield on their part that Mohammed was no prophet, if the Christian would yield on his part that Jesus is not divine, and then proceed to canvass the arguments derived from *nature* and *reason*, of the being and character of God. O that the judgments of God, with which he so severely visits this people, might be made the means of their repentance. But recently pestilence swept over this place, and, including villages for ten miles

around, 25 or 30,000 people were hurried into eternity. Now we hear of "wars and rumors of wars." Several regiments have recently been fitted out from this city, and before them the prince is to march on some warlike enterprise. It is said he is going to fight one of his brothers, though nothing certain seems to be known of his intentions. There is every prospect that a civil war will distract this country before long.

Mr. Brewer, at Smyrna, had received intelligence from Messrs. Smith and Dwight as late as Feb. 24th. Mr. S. had then nearly recovered, and they were on the point of setting out on their return by way of Constantinople.

### Cherokees.

EXTRACTS FROM A LETTER OF MR. ELSWORTH, DATED AT BRAINERD, MAY 25, 1831.

#### *Various Notices.*

THE schools at this station were suspended in consequence of the burning of the buildings, more than a year ago. Other buildings have been erected, and are now nearly ready to be occupied. Respecting the state of the church, and the attendance on preaching, Mr. Elsworth remarks—

At our last communion, ten days since, three persons were conversed with as inquirers, and appeared well. Excepting these, no particular seriousness prevails in this neighborhood. The case of a young woman who died about two weeks since, I shall try to give you soon. At this place very few attend on the Sabbath, unless there is preaching, but at Mr. Taylor's there is a good attendance, considering the population. Meetings are held there every Sabbath; here only half the time. At our communion seasons, there is generally very good attention paid, and a desire to hear manifested.

The drought, which is mentioned below as being one cause of the scarcity of provisions among the Cherokees, was felt with even more severity by the Choctaws. Many of the people in both nations are reduced to great extremities for want of food. That the other causes, mentioned by Mr. Elsworth, should have contributed to produce the scarcity, it is perfectly easy to see.

So great a scarcity of corn in this nation has not been known for ten years, at least. The prospect is distressing, because there is so little corn to sell. Two women called on us last evening, on their way after corn, who told us they had disposed of

their best bed-clothing for corn, and they had a blanket with them, with which to purchase more. Many must, I think, unavoidably suffer. The crops were considerably injured by the drought last year, particularly uplands; and no doubt less was raised on account of the mania for digging gold. Much better would it have been for the people, if a grain of gold had never been found in their country. A very few, perhaps, have been benefitted, while the mass have suffered. Another important reason, which has had great effect on all their operations, and of which they have probably realised but the beginning, is the influence of the measures which Georgia has adopted for the purpose of driving the Cherokees from their country. These measures paralyze all their efforts. If a man possessed of enterprise wishes to enlarge his field, he knows not but after he has sown, some of the Georgians will reap. If one of industry and economy has laid up something to build him a comfortable house, instead of his mud-daubed cabin, he knows not how soon it may be occupied by his oppressors, and this state of things must continue, if it does not become worse, until the possessions of the Indians are secured to them by a more substantial guarantee.

EXTRACTS FROM A LETTER OF MR. CHAMBERLIN, DATED AT WILLSTOWN, APRIL 29, 1831.

#### *Brief View of his Labors during the year.*

Mr. Chamberlin spends a large portion of his time in travelling and preaching in various parts of the nation.

My time has been spent much the same as in several previous years; I have spent twenty-five Sabbaths at this place the past year; thirteen at Haweis, and fourteen in other places. I have preached but very little on week-days, partly on account of the difficulty of collecting a congregation, but chiefly for the want of an interpreter. I have travelled, exclusively of neighborhood visits, 3,266 miles. My labors have, I trust, contributed in a small degree to increase the light that is bursting in upon this part of the nation; and I have the great satisfaction of believing that God has in some instances owned and blessed them to the conversion of some souls.

The church in this place is, at present, in rather a languid state, though some of the members appear to be growing in grace. Mr. Huss was regularly licensed by the North Alabama presbytery on the 15th instant.

The cause of temperance prospers very much in this vicinity. Some young men who had been nearly given over as lost, have joined the society, and now abstain wholly from ardent spirits.

Of the church at Haweis you are probably kept informed by Dr. Butler. I would only remark that God has been very merciful to that people. That was a place of great wickedness, and Satan leaves his lurking places there with much reluctance. He very often raises his standard there again, and for a while threatens to bear down all before him, but hitherto the Lord has helped us, and the church still stands and continues to increase.

The cloud that hangs over this whole nation continues to thicken; and whether it is to burst and sweep away the Cherokees and these churches in the storm, or to be dissipated by the sun of righteousness, remains yet to be seen. The forbearance and patience of the Cherokees under their accumulated wrongs is certainly very great, and ought to endear them to all good men. They are standing on the brink of a fearful precipice, but they have such a hold on the justice and integrity of our government, that they cannot fall without bringing disgrace and heavy judgments on our whole nation. But I cannot believe that the Lord will suffer all the prayers that have ascended, and are still ascending for this people, to be lost; and while Christians live to pray, we will hope.

During the last two years, it is well known that the Cherokees have been placed in circumstances of great exposure, and of most painful and perplexing uncertainty. None but those who reside among them can fully know what they have endured in the way of actual suffering, and in apprehension of being deprived of their country and their rights; and those alone who possess this knowledge can duly estimate the moderation and forbearance which have characterised their conduct in this period of trial.

#### THREATENED ARREST OF THE MISSIONARIES.

A statement respecting the arrest and acquittal of the missionaries residing in that part of the Cherokee nation which is claimed by the state of Georgia, was made at p. 165—6. At p. 229, it was mentioned that the missionaries were threatened with a second arrest. It is now proposed to narrate the principal facts relating to the case, so far as they are known, down to the date of the latest intelligence which has been received, accompanied with documents which exhibit the ground of the difficulty, and the position taken by the missionaries.

Messrs. Worcester and Thompson who were brought to trial in March, in Gwinnett county, before Judge Clayton, one of the judges of the superior court, were acquitted on the ground that they were in some sense agents of the

United States, and were therefore by express provision exempted from the operation of the law excluding white residents from the Cherokee nation. With this decision the executive of Georgia, and the members of the legislature appear to have been dissatisfied. One of the latter stated, that, so far from its having been the intention of the legislature to exempt the missionaries, the very object they had in view, in enacting the law, was to compel them to leave the nation. This being the state of the case, it was hardly to be expected, notwithstanding the decision of the court, that the matter would be suffered to rest there. It seems, therefore, as must be inferred from the letter of the governor to Mr. Worcester, that the president of the United States was requested to remove Mr. W. from the office of postmaster, which he then held, and also to state whether he regarded the missionaries of the Board as being agents of the general government. In compliance with these requests, it is understood from the letter just mentioned, that the president did remove Mr. W. from being postmaster, and also said that the missionaries were not the agents of the government. The difficulties in the way of enforcing the laws of Georgia being thus removed, the governor, on the 16th of May, sent the following letter to Mr. Worcester.

*Sir*—It is a part of my official duty to cause all white persons residing within the territory of the state, occupied by the Cherokees to be removed therefrom, who refuse to take the oath to support the constitution and laws of the state. Information has been received of your continued residence within that territory, without complying with the requisites of the law, and of your claim to be exempted from its operation, on account of your holding the office of postmaster of New Echota.

You have no doubt been informed of your dismissal from that office. That you may be under no mistake as to this matter, you are also informed that the government of the United States does not recognise as its agents the missionaries acting under the direction of the American Board of Foreign Missions. Whatever may have been your conduct in opposing the humane policy of the general government, or exciting the Indians to oppose the jurisdiction of the state, I am still desirous of giving you and all others similarly situated, an opportunity of avoiding the punishment which will certainly follow your further residence within the state contrary to its laws. You are, therefore, advised to remove from the territory of Georgia, occupied by the Cherokees. Col. Sanford, the commander of the Guard, will be requested to have this letter delivered to you, and to delay your



arrest until you shall have had an opportunity of leaving the state.

Very respectfully, yours, &c.

GEORGE R. GILMER.

As the circumstances of the other missionaries were in some respects different from those of Mr. Worcester, the expressions of the letters are somewhat varied. The following is a copy of those addressed to Messrs. Butrick, Proctor, and Thompson, dated also May 16th.

SIR—Sufficient evidence has been obtained from the government of the United States to convince the courts of this state that the missionaries employed among the Cherokees by the American Board of Foreign Missions, are not its agents, and therefore not exempted from the operation of the law forbidding white persons to reside among the Cherokees without license. In continuing so to reside, you must have known that you were acting in violation of the laws of the state. The mistaken decision of the superior court upon this subject, in the late case determined in Gwinnett county, has enabled you for a time to persist in your opposition to the humane policy which the general government has adopted for the civilization of the Indians, and in your efforts to prevent their submission to the laws of Georgia. However criminal your conduct in this respect may have been, I am still desirous that you should have an opportunity of avoiding the punishment which will certainly follow the continuance of your present residence. You are therefore advised to quit it with as little delay as possible. Col. Sanford, the commander of the Guard, will be directed to cause to be delivered to you this letter, and to enforce the laws if you should persist in your disobedience.

Very respectfully, yours, &c.

GEORGE R. GILMER.

These letters were forwarded to the missionaries by colonel Sanford, the commander of the military corps called the Georgia Guard, employed in the Cherokee nation; and were accompanied by a note from himself, stating that ten days would be allowed them to remove; and that if found residing in the nation after the expiration of that period, the law would certainly be executed upon them.

It is hardly possible to avoid remarking, that in these letters the criminality of the missionaries is made to consist principally, if not wholly, in the influence which they are charged with having exerted on the Cherokees, unfavorable to their removal, and to the policy of the general government; while the law makes their criminality to consist solely in being found residing within the Cherokee country on or after the first day of March, without having taken a

prescribed oath, and obtained a license from the governor of Georgia. This constitutes the misdemeanor in the eye of the law. The law is not made on the presumption that the persons to be affected by it had committed any crime in conduct, language, or any other manner. No proof of this is required or provided for. What need, then, of the charges contained in the letters?

These charges are not substantiated by a particle of proof. Nor is any attempt made to do this; and it is believed that no such proof could be found. The missionaries have, indeed, formed an opinion respecting the claims of Georgia and the rights of the Indians. This, in common with every other citizen of the United States, they supposed they had a right to do. This opinion they have expressed in conversation and writing, which they supposed they had, also, a right to do. Freedom of opinion, and freedom of discussion are a part of the birth-right of every citizen of the United States, guaranteed to him by constitutions, laws, and judicial decisions, more firmly, if possible, than any other; and of which, in conversation, in debate, and through the press, he is allowed, under all circumstances, and with perfect impunity, to avail himself; and of which we daily see that he does avail himself, on all subjects, and to an unlimited extent. And although a Christian minister, and especially a missionary, should stand aloof from all the party questions which agitate the community, and from all unnecessary interference with political affairs, yet on a great moral question, affecting his own duty, and the civil and religious welfare of large communities of men, he may be imperiously bound, as a friend of humanity and justice, and as a professor of Christianity, to form an opinion, and express it, and exert an influence.

But how far have the missionaries gone in this way? The statements and resolutions drawn up and published by the missionaries of three Christian denominations, in December last, were inserted in the number of this work for March, pp. 79—84. There is no evidence that they have said any thing more in private, than is contained in this published document. Does then such a statement of facts and opinions, even on the supposition that the persons who made it were within the jurisdiction of Georgia, contain any thing treasonable, or libellous, or even contemptuous of the government of the state? Is there any thing in it which would be deemed actionable in any court? Would any lawyer undertake to call out the criminal expressions, and sustain a case upon them? It is true that a law was enacted by the

legislature of Georgia in December, 1829, "that it shall not be lawful for any person, or body of persons," "to prevent by threats, menaces, or other means, to endeavor to prevent any Cherokee, residing within the chartered limits of this state, from enrolling as an emigrant, or actually emigrating, or removing from said nation;" and that any person so offending, shall, on conviction, be confined at hard labor in the penitentiary for not less than four years, nor more than six, at the discretion of the court. It is possible that the statement of the missionaries above referred to, might be construed as falling within the prohibitions of this law. If so, why were not the missionaries arrested and tried by it? And why was another law enacted whose aim would seem to be to accomplish the removal of the missionaries, without the burden of proving their guilt?

In one of the letters quoted on a previous page, the governor of Georgia remarks, "In continuing to reside you must have known that you were acting in violation of the laws of the state."—How could the missionaries know this? Less than two months before, they had been brought before the highest court of Georgia, and there had been told from the bench, that the law did not apply to them, and for this reason they were sent back to their labors. They were acquitted, also, on the ground that they were agents of the government of the United States: a ground set up by the judge himself, and not plead by the missionaries or their counsel. Might they not believe what the judge had just told them? To what higher source could they look for information as to what is conformity to the laws of the state, or a violation of them?

In reply to the letters which he received, Mr. Worcester wrote a brief note to colonel Sanford, informing him that Mrs. Worcester was closely confined to her bed, and from the nature of the disease she was likely to be confined so for some time to come; that, as she could not be removed, except at the almost certain loss of her life, and there was no person in whose care he could properly commit her, he could not regard it as his duty to leave his station.

Ten days afterward, he wrote the following letter to the governor of Georgia, which clearly presents his view of the case, and the reasons which govern his conduct.

*New Echota, Cher. Na. June 10, 1831.*

To His Excellency George R. Gilmer,  
governor of the state of Georgia.

Sir—Your communication of the 15th ult. was put into my hand on the 31st, by an express from Col. Sanford, accompanied with a notice from him, that I should become liable to arrest, if after ten days, I

should still be found residing within the unsettled limits of the state.

I am under obligation to your excellency for the information, which I believe I am justified in deriving by inference from your letter, that it is through your influence, that I am about to be removed from the office of postmaster at this place; inasmuch that it gives me the satisfaction of knowing that I am not removed on the ground of any real or supposed unfaithfulness in the performance of the duties of that office.

Your excellency is pleased to intimate that I have been guilty of a criminal opposition to the humane policy of the general government. I cannot suppose that your excellency refers to those efforts for the advancement of the Indians in knowledge, and in the arts of civilized life, which the general government has pursued ever since the days of Washington, because I am sure that no person can have so entirely misrepresented the course which I have pursued during my residence with the Cherokee people. If by the humane policy of the government, are intended those measures which have been recently pursued for the removal of this and other tribes, and if the opposition is no more than that I have had the misfortune to differ in judgment with the executive of the United States, in regard to the tendency of those measures, and that I have freely expressed my opinion, I cheerfully acknowledge the fact, and can only add that this expression of opinion has been unattended with the consciousness of guilt. If any other opposition is intended, as that I have endeavored to bias the judgment, or influence the conduct of the Indians themselves, I am constrained to deny the charge, and beg that your excellency will not give credit to it, until it shall be sustained by evidence.

Your excellency is pleased further to intimate, that I have excited the Indians to oppose the jurisdiction of the state. In relation to this subject, also, permit me to say, your excellency has been misinformed. Neither in this particular am I conscious of having influenced, or attempted to influence the Indians among whom I reside. At the same time, I am far from wishing to conceal the fact, that, in my apprehension, the circumstances in which providence has placed me, have rendered it my duty to inquire whose is the rightful jurisdiction over the territory in which I reside; and that this inquiry has led me to a conclusion adverse to the claims of the state of Georgia. This opinion, also, has been expressed—to white men with the greatest freedom; and to Indians, when circumstances elicited my sentiments.

I need not, however, enlarge upon these topics. I thought it proper to notice them in a few words, because I understood your excellency to intimate that, in these re-

spects, I had been guilty of a criminal course of conduct. If for these things I were arraigned before a court of justice, I believe I might safely challenge my accusers to adduce proof of any thing beyond that freedom in the expression of opinions, against which, under the constitution of our country, there is no law. But as it is, the most convincing evidence of perfect innocence on these points would not screen me from the penalty of the law, which construes a mere residence here, without having taken a prescribed oath, into a high misdemeanor. On this point, therefore, I hope to be indulged a few words in explanation of my motives.

After the expression of my sentiments, which I have already made, your excellency cannot fail to perceive, that I could not conscientiously take the oath which the law requires. That oath implies an acknowledgment of myself as a citizen of the state of Georgia, which might be innocent enough for one who believes himself to be such, but must be perjury in one who is of the opposite opinion. I may add, that such a course, even if it were innocent of itself, would in the present state of feeling among the Indians, greatly impair, or entirely destroy my usefulness as a minister of the gospel among them. It were better, in my judgment, entirely to abandon my work, than so to arm the prejudices of the whole people against me.

Shall I then abandon the work in which I have engaged? Your excellency is already acquainted, in general, with the nature of my object, and my employment, which consist in preaching the gospel, and making known the word of God among the Cherokee people. As to the means used for this end, aside from the regular preaching of the word, I have had the honor to commence the work of publishing portions of the holy scriptures, and other religious books, in the language of this people. I have the pleasure of sending to your excellency a copy of the gospel of Matthew, of a hymn-book, and of a small tract consisting chiefly of extracts from scripture, which, with the aid of an interpreter, I have been enabled to prepare and publish; and also of another tract, which, with my assistant, I have translated for the United Brethren's Mission. The tract of scripture extracts has been published since my trial and acquittal by the superior court. This work it would be impossible for me to prosecute at any other place than this, not only on account of the location of the Cherokee press, but because Mr. Boudinott, whose editorial labors require his residence at this place, is the only translator whom I could procure, and who is competent to the task. My own view of duty is, that I ought to remain, and quietly pursue my labors for the spiritual welfare of the Cherokee people, until I am forcibly removed. If I am correct in the appre-

hension that the state of Georgia has no rightful jurisdiction over the territory where I reside, then it follows that I am under no moral obligation to remove, in compliance with her enactments; and if I suffer in consequence of continuing to preach the gospel and diffuse the written word of God among this people, I trust that I shall be sustained by a conscience void of offence, and by the anticipation of a righteous decision at that tribunal from which there is no appeal.

Your excellency will accept the assurance of my sincere respect.

S. A. WORCESTER.

But let the question whether the state of Georgia has rightful jurisdiction over the Cherokee country be decided as it may, the right of the missionaries to remain at their stations, and prosecute their labors unmolested, without being required to take any oath of allegiance, or obtain any permit, cannot be affected by it. If this jurisdiction is denied, then, of course, the missionaries have a right to remain. But admit the jurisdiction, and they still have a right to remain, if the constitution of the United States is to be regarded, which provides that "the citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states." Of these privileges and immunities, the simplest and most obvious of which is the right of residence, they cannot constitutionally be deprived without being convicted of some crime; and for the exercise of them they cannot rightfully be punished.

But even if the Cherokee country is to be regarded merely in the light of new and unoccupied land, belonging to the state of Georgia, which it surely cannot be, and the missionaries are to be regarded as intruders, and forcibly removed as such, why is not this view of the case presented clearly? Why is any distinction made between Indians and white men? And why is so heavy a penalty—unheard of in the laws of any other state against intruders—attached to this law?

The case of Dr. Butler, an assistant missionary residing at Haweis, requires a few words. He was not arrested with the others in March, but remained unmolested till the 7th of May, when a detachment of the Georgia guard came to the station and made him their prisoner. After carrying him about twelve miles, and he having told the commanding officer of the critical state of his family, the officer released him, on condition that he would come to the head quarters and surrender himself, as soon as the circumstances of his family would permit. Dr. B. afterwards received a letter from the governor of Georgia, similar to those quoted on a

previous page; and information has been received that on the 6th of June he was on the point of starting for the head quarters of the guard to surrender himself. On the 7th, he addressed a letter to the governor of Georgia, denying that he had attempted to prevent the Indians removing or submitting to the jurisdiction of Georgia, as was insinuated in the letter of the governor to him, and stating explicitly the object for which he was laboring among the Cherokees, and the principles which had governed his conduct, and what were his present views of duty in respect to continuing his labors. The following is a copy.

*Haweis, June 7, 1831.*

To his Excellency George R. Gilmer,  
Governor of Georgia.

Sir—A few days since, I received a communication purporting to be from your excellency.

Suffer me to say, I was not a little surprised at some ideas that communication contained. It is due to the cause in which I am engaged, definitely and concisely to state the object of my residence in the Cherokee nation of Indians.

My sole object in commencing my residence among this people, more than ten years since, was to assist the government of the United States in promoting the civilization and Christianization of the Cherokees. I have, during my life, studiously avoided all connection or interference with political affairs, and more particularly since my residence among this people. Since living among them, I have invariably pursued that course of conduct, which I conceived would tend most to their spiritual good. Though I may have been accused of being "a mortal enemy to Georgia and her measures," I solemnly affirm I am not, although I could not in conscience subscribe to all her enactments. For instance, I could not take the oath required of white men who reside in her chartered limits, as this would acknowledge the jurisdiction of Georgia over the Cherokees, which would be adverse to my opinion, and essentially affect my usefulness. My principles of action are founded on the word of God; and if adhering to the "law and the testimony," and endeavoring to follow the examples of holy writ, my conduct be construed into an unjustifiable interference with political transactions, I cannot help it. I cannot change my religious views, or general religious conduct, with the various political changes of the times. It is what neither your excellency nor any other person can expect. Rather than change my religious views, to meet the exigencies of political affairs, permit me to say, I should sacrifice my life. I wish you distinctly to understand, that I came into the nation for no political or

selfish purposes; and that I remain here only for the spiritual good of this people; and that no sufficient reasons have ever been presented to my mind for me to leave the infant church collected here, to be broken to pieces and scattered. If I must suffer for the above course of conduct, I hope the Lord will enable me to meet suffering, with Christian meekness and fortitude. Wishing you and your state, the greatest and best blessings heaven can bestow, I am very respectfully,

Your obedient servant,  
ELIZUR BUTLER.

Dr. Butler is a native of New Marlborough, in the state of Massachusetts, and Mr. Worcester is a native of Peacham, in the state of Vermont.

It is due to the missionaries, to make these statements, that the Christian community may know how those who have been sent to preach the gospel to the Indians, are harassed and interrupted in their labors. In these severe trials they need to be sustained by the sympathies and prayers of their Christian brethren, that they may be enabled to pursue a firm and prudent course, manifesting the spirit of their divine Master; that these afflictions may promote their spiritual welfare, and qualify them for more devoted service hereafter. Unceasing prayer should also be made that the Indians may be saved from all excesses, from despondency, and in this time of distress may flee to God for a refuge.

These statements are due also to all the friends and supporters of our free institutions, that they may know how these institutions are violated. They are indeed invaluable if they accomplish their object. But if they fail to protect the rights of the weak against the encroachments of oppressors, they fail at the very point where the need of government is most felt, and where principally, if not solely, it is valuable. It is now probable that the first instance in which protestant missionaries shall be forcibly removed from their field of labor, will be within the limits of our own country, and by the legislative enactments of one of the states of this Union.

Since the foregoing statements were in type, the following letter, of Miss Catharine Fuller, teacher of the school at Hightower, has been received. Some remarks are necessary in the way of explanation.

Mr. Thompson, the resident missionary at Hightower, it will be remembered, was one of the three arrested in March. After his acquittal by the court, he returned to the station and pursued his labors as usual, until he received a letter from the governor of Georgia, threatening



a second arrest. He then thought it best to remove his family to Brainerd, a station without the limits of that portion of the Cherokee country claimed by Georgia, intending, while he made that station his home, to itinerate among the Cherokees, keep watch over the little church over which he had been appointed, and preach to them the gospel. Miss Fuller was left at the station to continue the school. Such an arrangement, he supposed would be a compliance with the law of Georgia, requiring his removal. While he was engaged on one of these preaching tours, the Georgia guard, while scouring the country in search of victims, came to the station and conducted in the manner detailed below, by Miss Fuller, in a letter to Mr. Worcester, under date of June 23.

REV. AND DEAR SIR—It falls to my lot to communicate to you notice of Mr. Thompson's second arrest, together with the circumstances which led to it, so far as they have come under my observation. Last evening, about 6 o'clock, Col. Nelson called on me, inquired for Mr. Thompson, and also respecting my situation, and made a single remark respecting the loneliness of it. Mr. Thompson was absent—of course I told him so. He then told me that as he found me here situated as I am, he should not occupy this house the next night, but with much assurance added, "We shall occupy it to-morrow night." He further said, "You can go or stay as you please. If you stay you shall be protected." My reply was, "I must stay." "Very well," said he, and again repeated his promise of protection. He then remarked that they considered it their privilege to occupy these abandoned places; spoke of being somewhat troubled for forage for his horses, and intimated that what *was growing* on these places belonged to them;—that nothing of last year's growth would be required, but only the present; "for," said he, "we consider them as intrusions upon our state."—However much I might have felt disposed to remonstrate, I had not sufficient command of my feelings to permit me to do it. Supposing that it must be so, if Mr. Thompson did not return before the appointed time, and not being certain that he would, I asked Col. Nelson what part of the house he should occupy. "One room will be sufficient for us, there are only ten of us," was his answer. Providentially, however, Mr. Thompson arrived about an hour after Col. Nelson's call. He felt it his plain duty, not passively to yield the possession of his house into Col. Nelson's hands, and accordingly despatched a messenger to him, early this morning, with a letter, of which the following is a copy.

*Hightower Mission, June 23, 1831.*

Col. Charles H. Nelson,

SIR—I have been informed that you design to occupy the mission-house this evening, with a detachment of the Georgia guard. In regard to this subject, we can only say, that we have not the accommodations desirable to entertain yourself and company, and for this, and other reasons, you will excuse me in saying, that if your design is effected, it will be without my consent.

Permit me to add, that if an interview with me on this or any other subject is desired, it may be obtained at this place, at any time during the course of this day.

I am, Sir, very respectfully,

Your obedient servant.

JOHN THOMPSON.

Both Mr. Thompson and myself expected that it would result in his arrest; and therefore we were prepared to see armed men, which we did, and to hear one of them say, "You may consider yourself a prisoner, Sir." Mr. Thompson was all ready, and did not detain them five minutes. They told him he would have no use for his horse, so, of course, he walked. They have spent the day at Major Dawson's, about two miles distant. The company are to leave for head quarters to-morrow.

Since Mr. Thompson is a prisoner, I suppose I may stay here without molestation as heretofore. Do you think, Sir, that it is improper for me to stay as I do? I know that in common cases it would not be proper, but I trust that in the present instance it is right. I am desirous to stay, for I think that as soon as it is known that the people have left the house, some base intruder, if not the Georgia guard, will take possession of it. As yet I have no fears which would prevent my staying, though thus unprotected. My heavenly Protector is ever near for my defence. I trust that whatever may come, I may not be greatly moved.

It is quite unnecessary to add many remarks on proceedings so unparalleled as these in our free and Christian country. They may be left to speak for themselves. But it ought to be asked, in tones which shall ring on the ears of every citizen from one end of the land to the other, whether a lonely, unprotected, inoffensive female, quietly engaged in teaching a few Indian children, is to be thus rudely accosted by a military officer, and a body of armed soldiers thrust into her house without her consent, and forcibly quartered upon her? Are the buildings erected by missionaries for churches, and school houses, and dwellings, at the expense of our Christian community, under the express sanction of the government of the United States, and with the fullest promise of protection, and

occupied peaceably more than ten years, thus unceremoniously to be wrested from them, and converted into barracks for troops? Are the fruits of the little fields and gardens, sown and cultivated by the hand of the missionary, for the support of his family and his school, to be seized to feed the soldiers and the horses of a military commander? Is the Christian minister of unimpeached character, travelling in the settled or unsettled parts of Georgia, for the simple purpose of preaching the gospel to the Indians, to be made a prisoner by a company of soldiers without any civil precept; to be refused the privilege of riding to his place of trial, though offering to furnish his own horse; to be

forced on foot, fifty miles, through swamps and rivers, surrounded by an armed and mounted guard, like a felon?

It is consoling at such a time to know, that the Most High ruleth among the nations.

Mr. Worcester, writing June 25th, enclosing the letter quoted above, remarks—

Miss Fuller writes like a good soldier. In replying, I have approved of her remaining while present circumstances exist.

I have been informed that a part of the detachment, set out for head quarters with Mr. Thompson, yesterday morning. It is reported that the rest will be here to-day. If so, I shall probably be arrested.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTH AFRICA.

##### *Progress of the Gospel among the Bechuanas.*

THE following authentic and remarkable account of the progress and influence of the gospel among the Bechuanas, an African people residing 800 miles north of Cape Town, was published originally in the "South African Commercial Advertiser" of Dec. 15th, 1830. It is the substance of an address delivered by the Rev. Mr. Moffat, of Lattakoo, the principal town of the Bechuanas, at a public meeting in Cape Town, after he had been fourteen years a missionary in South Africa.

Lattakoo was first visited by Mr. Campbell in 1813, when permission was obtained from the king of the country to send missionaries among his people. The first successful attempt to commence missionary operations among them, was in 1816. The former condition and character of the inhabitants—the manner in which the missionaries sought to bring them under the purifying, civilizing, ennobling influence of the gospel—and the success of the self-denying and benevolent enterprise; are strikingly exhibited by Mr. Moffat.

It had frequently been said, by persons unfriendly to the great cause of missionary exertion, that psalm-singing was all that they taught the people; but he could appeal to the effects of their humble endeavors to convince the prejudiced that missionaries did more than sing psalms, for, in many instances, their exertions had the effect of turning almost devils into men.

I speak from experience, continued Mr. M., I appeal to the mission in which I am employed, and to the various stations which I have visited. I appeal to Lattakoo, where there is a church gathered from barbarians, who, a few years ago, were in an awful state of moral degradation, and on a level with the beasts that perish! I appeal to a well-filled chapel, marked with a decorum which would do honor to a British congregation. I appeal to the change which has been effected in the persons and habits of those residing on our station.

It must be recollected that the Bechuanas are altogether ignorant of a future state. They have no idea of any existence beyond the present. They suppose that all the pleasures, enjoyments, and honors of this world terminate in annihilation. When the spirit leaves the body they suppose that it has ceased to exist; and, if a plebeian, the body is dragged away, and left a prey to beasts; and, if that of one more honorable, the body is committed to the grave, with many unmeaning ceremonies, while the females chaunt a dirge, deploring the eternal loss, and then return from the grave without one pleasing hope of immortality.

The consequence of such deplorable ignorance is that they participate in every species of sin, and think as little of plunging their spear into their neighbor's bosom as of killing a dog. A traveller among them, like a bird of passage, may be led to form a favorable opinion of their humanity, their fidelity, and good sense; but far different will be the judgment of those who have half the acquaintance with the native tribes which the missionaries possess. There you will see man tyrannizing over the females—the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a spreading tree, while the females are most of the year employed preparing the ground, sowing the grain, and gathering in the harvest. There you may see a mother of twins without compunction allow one to be strangled by the hands of her attendant, when it has but just entered the world. If there be one of each sex, the female is the victim; if both of one sex, the weaker is cut off. Their minds are debased—they are earthly,

sensual, and devilish. There might be seen a nation looking to a man called a "rain-maker," to open the windows of heaven, and cause it to rain upon the earth; and while such deceivers maintained their influence over the people, the missionaries were made the butts of their indignation, and were treated as the supposed cause of every evil which befel them.

In endeavoring to convey a knowledge of true religion to the natives, we taught them that they were men, fallen and sinful men, and we exhibited to them the character of that God against whom they had sinned. We disclosed to them the doctrines of the eternal state. They were startled as if they had seen the Judge descend, the graves open, the dead arise, and the adjudication of the awful day. We unfolded to them the meaning of the gospel. In fulfilling the ministry committed to us, our faith was tried; and often have we hung our heads on the willows, and mourned over the condition of thousands who were saying to us, "Away, away," and threatening to drive us back with the spear and with fire. One wave of affliction followed another; one cloud darker than another hung over our prospects, while we were exposed to the mockery and rage of a lawless and independent people. Full oft have my worthy brother functionaries and myself prayed together for faith to maintain our posts, even though we appeared to labor in vain and spend our strength for naught. We felt determined never to leave our posts, even though our external resources should fail. In the mean time the language was acquired; portions of scripture translated; catechisms and hymns composed; and while our eyes were weary of looking upwards, while we were even yet praying, the blessing descended; it ran from house to house, from heart to heart, and, in a short time, the whole station seemed to be filled with prayer and praises.

That season was one I cannot easily forget. It was indeed a time of refreshing from the presence of the Lord. Many received the truth, and a church was formed. The natives have acquired a taste for reading and writing, and are taught in their own language. We trust we have also taught them to hold converse with heaven, and to meet the king of terrors with unshaken faith.

I wish I could take the mission and place it before you. You would see what would do your souls good, and arouse you to increased exertions in the cause of missions. How great the change! The untutored savage, instead of entering the church with a wild stare, now decently enters the courts of Jehovah, and listens with attention to the gospel of peace. How great the change in those that believe! I have seen the contrast in death-bed scenes. I have attended the couch of some of the more respectable and informed of the natives; but ah! how gloomy, and how distracting! The untaught Bechuana, on the article of death, maintains profound silence. The subject of death is revolting to him, and, if he happen for a moment to look to the gloomy prospect, his thoughts start back with horror. Far otherwise is the experience of those who have tasted of the powers of the world to come. I have recently seen the same people on the brink of the grave, rejoicing in hope of the glory of God, telling their weeping relations that they die not as the brutes, but die to live forever.

They have been taught industrious habits, and to appreciate and be grateful for the boom which has been handed to them by British Christians. A temporary place of worship has been built free of expense to the Society, but this being found insufficient, the foundation of a large building has been laid, to which many have subscribed of the little which they possess. A water-course, extending for miles in length, six feet wide, and from two to ten feet deep, has been dug, and is kept in order by a public subscription made on the station. The station is increasing in size. Its capabilities are great; its prospects are encouraging. The natives have now acquired an unbounded confidence in us—indeed, they would trust their property and their lives in our hands. Wherever we travel we are viewed as friends, and even our names are sometimes used by the travellers into the interior to ensure safety.

Our station is very frequently visited by parties of natives from the interior, and what they see, and the treatment they experience, inspire their confidence in us, and are preparing the way for the advances of the heralds of the cross. They now begin to appreciate our labors, and would deprecate our leaving their territories. We maintained our post when the natives themselves were driven from their homes by hostile bands, and when we ourselves were surrounded by war, bloodshed, and rapine. From this circumstance they consider us even the lawful owners of the country.

We have an extensive field of missionary labor. We have hundreds on the mission premises, and thousands in the neighborhood. It must be recollected that the Bechuanas congregate in towns which contain from one hundred to twelve thousand. They call for your sympathy, your assistance, and your prayers. I am persuaded that you have been gratified to hear that considerable portions of the scriptures have been translated into their language, and are ready for the press.

By the favor of the Colonial government we have been permitted to print at the government press, the gospel by Luke, which is nearly completed. We are taking a printing press with us,\* and trust soon to put most of the scriptures into the hands of the natives, among whom there is an increasing desire for knowledge. They are anxious for books. A pastoral people particularly need books. They come from a great distance to hear the gospel. Some time before leaving Lattakoo, I was in the habit every Sabbath morning of leaving the station at day-light, on horse-back, and visiting two and sometimes three villages at eight miles' distance. On these visits I have continually met parties—occasionally a mother, her children, and servants, even before sunrise—coming to enjoy the Sabbath services on the station.

The Bechuana language is extensively spoken. It is not confined to one tribe, or to twenty tribes. I have met with many persons from many different tribes living at a remote distance, and conversed with them in the Bechuana language. I have seen individuals from within the tropics, and found no difficulty in holding converse with them in the Bechuana language; and I have good authority for believing that the Damaras on the western coast, the Mosambiques, the inhabitants of Delagoa Bay, and of central Africa,

\* From Cape Town to Lattakoo.

speak different dialects only of the same language.

The effects of missionary labors are far more extensive than people are generally aware. To see the results we must look beyond the pursuits of a missionary station. We must look to distant tribes, and listen to their cry, "Come and help us!" The light is reflected from the mountains and plains of the interior. The Barolongs are soliciting missionaries. Sebeque, (sometimes called Sebege,) my friend, the king of the Wanketsens, that populous and powerful nation, has repeatedly applied for missionaries. Nor is that the extent of missionary influence. A tribe, nearly four hundred miles to the east, heard of the Lattakoo mission, and, as if a star had been seen, the king of that nation sent two of his powerful men, with their attendants, to see what kind of beings we were. They came, saw our manners, regularly attended divine service, and experienced our kindness. A report having been circulated that some of the tribes, through which they had to pass on their return, intended to murder them, they earnestly solicited me to accompany them back to their own country.\* I consented; and that journey was to me one of the most interesting I ever took. When I reached the Baharutse, Mokatla, the chief, joined me with a number of his men. We had no sooner entered the territories of Moselekatsé, than I was treated with the greatest kindness and respect. At every place where I slept I was presented with an ox for slaughter; and as I approached the residence of the king, I received numerous testimonies of the pleasure which he enjoyed in the prospect of seeing me. On the day of our arrival at the metropolis, we saddled our horses and preceded the waggons: we entered a large fold, capable of holding 6,000 head of cattle. A semi-circle of four hundred warriors, four men deep, stood in the centre, all silent. When we alighted from our horses, according to direction, about three hundred men, who were lying in ambush at the entrance, rushed in and joined the main body. Some war songs were sung, and after three shouts all paused; when Moselekatsé came walking up to us, and shook hands with us in the most affectionate manner, welcomed us to his town, and presented us with refreshments. During the time I stopped there I had frequent opportunities of conversing with him, and experiencing the greatest kindness. He told me he was at a loss how to express the gratitude which he felt for the attentions I had shown his people who had visited our station. At one of these seasons he addressed me as follows:—"My friend, my heart loves you;—you, although a stranger, have loved me; you have fed me, shielded me from danger; you have carried me on your arms and blessed me." I replied, or rather, interrupted him, with saying that I was not sensible of having done him any service of the kind. He rejoined, pointing to the two chief men whom he had sent to our station, "These are principal men among my chiefs; therefore I sent them to you. They are my eyes, my ears, my mouth; and therefore what you did to them, you did it unto me." Laying his hand on his breast, he added, with all the

\* A remarkable fact, that the name of missionaries not only protects the European traveller, but they are looked up to for protection by the natives themselves in passing from one nation to another.—*Editor of the Commercial Advertiser.*

ardor of his soul, "My heart to-day is whiter than milk"—(signifying great joy.) He accompanied me a day's journey from his town, sent me away with blessings, and the last thing which he said was, "Visit me soon again, and bring missionaries; I wish to have things here as they are at the Lattakoo mission."

My friends, these facts call for our gratitude, and encourage us to hope that the time to favor Africa is come. It is impossible for me to describe what I felt when I met the French brethren, and Mr. and Mrs. Baillie, of our Society, at Phillippolis. I thanked God, and took courage; and let us hope that these are but pioneers of the legions which France and our friends in England will yet send forth to join us in the glorious enterprise of making a conquest of the interior.

Whether we look to the interior or to Cafferland, the prospect brightens and inspires our hopes. The boundaries of God's kingdom are daily extending, and Ethiopia is stretching out her hands unto God. In my late visit to Cafferland, I stood on an eminence and cast my eyes on the spot where Van der Kemp first pitched his tent. How changed the scene! Compared with that period the desert now rejoices. His faith desecrated at a distance what we now realise. At the grave of our missionary, Williams, I stood with indescribable emotions, and gazed with transport on the host of missionaries of different societies, who hastened into his labors and who are extending their exertions over the hills and dales of Amakosa.

#### LONDON SOCIETY'S MISSIONS IN THE SOUTH SEAS.

THE missionaries of the London Society are making a steady progress in the publication of the gospel on several of the groups of islands in these seas. They have long preached it in every part of the Society and Georgian Islands. Two of them, assisted by native Tahitian teachers, occupy six of the Hervey Islands. Native Tahitian teachers have, also, been placed upon five of the Austral Islands, and upon one of the Marquesas Islands, and, more recently, upon one of the Samoa or Navigators' Islands.

The English Wesleyan Methodists have a flourishing mission on Tognatabu (Tongataboo,) one of the Friendly Islands, and on the Hapai Islands. It is stated, in the Report of that society for 1830, that seventeen of the twenty small islands, which form the Hapai group, have renounced their idols, and are ready to receive the gospel.

The voyage of the London Society's missionaries, Messrs. Williams and Barff, during the last year, with the leading object of supplying the Samoa Islands with the means of Christian instruction, is described in a communication from Mr. Williams, published in the *Missionary Chronicle* for May last.

Speaking of the group, he says,—

The Samoa group will, I hope, shortly excite as much interest as did the Tahitian. Two of



the islands are considerably larger than Tahiti, and the population (if the parts we visited afforded a fair specimen of it) must be very great. The natives are a very fine race of people. I should not hesitate a moment to settle among them; indeed it is my full intention, if possible, to spend two or three months with them before we sail for England. Six or eight European missionaries will be very soon wanted for that group.

The two missionaries were absent four months, and visited the Hervey Islands, the Savage Islands, one of the Friendly Islands, the Hapais, and the Samoa Islands; and they took with them twelve native teachers with their wives and families.—The group first mentioned in the following extracts, is that of the Hervey Islands; and the fact stated in the first sentence, is the more remarkable, when we consider that Aitutake is supplied only with Tahitian teachers.

At Aitutake, the teachers and people presented me with one hundred and three pounds, partly in money, and partly in bills, as the produce of property sold, which they had subscribed to the missionary society. The letters you will receive by this conveyance from my brethren at Rarotonga, will inform you of the distressing sickness that has raged among them. I am happy, however, to inform you, that having touched there on our return, as well as when outward bound, we found them in a most prosperous condition. Being obliged to supply the station at Aitutake with a new teacher, as also that at Manglea, we were deprived of two of our best teachers, originally intended for the Samoa or Navigators' group. While we are anxious to extend our labors, we think our original stations demand our first attention, and that it is not advisable to take up new stations at the expense of those already formed. To supply the loss occasioned by supplying the two above-mentioned islands, we proposed that the church at Aitutake should select two of their number to co-operate with our teachers as assistants; or to act as pioneers in preparing the way for the labors of better-instructed teachers at a future period. Two offered themselves, and were accepted, which, with taking in a teacher from Borabora, left by Mr. Platt at Aitutake, in his last voyage, made our number ten, six of whom were married, and four single. Had we not been obliged to supply Aitutake and Manglea, we should have had twelve. From Aitutake we steered our course direct for Savage Island, intending to commence our labors there, by means of the two Aitutakeans; but the inhabitants were so wretchedly wild and frantic, that the hearts of the teachers failed them, and they requested us to convey them, with the teachers from our own islands, to any other place we pleased.

From Savage Island we proceeded to Tognatabu, where we were very kindly and affectionately received by our Wesleyan brethren, Messrs. Turner and Cross, and their wives; with whom we resided during our stay in that island, where the good work is rapidly going on.

From the information we received at Tognatabu, we determined to bend our whole attention, and to exert all the means we possessed, upon that most important group, called the Sa-

moa or Navigators' Islands. Of course, for the whole particulars of information concerning these, we must refer you to our journal. We had originally intended to have gone to the Hebrides and the Fijis. The Hebrides have very lately been visited by many vessels from the Sandwich Islands, in search of sandal wood. The people belonging to some of these vessels treated the natives so cruelly, that those who were before wild are now rendered desperate. In addition to this state of the natives, a disease has raged most awfully among all who have visited the group. Lately, in a vessel from the Sandwich Islands, there were about 208 souls, out of which number very nearly two hundred died. Another vessel blew up; so that in the sandal-wood expedition not less than a thousand souls have perished. The account we heard at Tognatabu was most appalling. Under these circumstances, we determined not to go to the Hebrides. At the Fijis, so many vessels had been wrecked lately, that we decided upon directing our course first to the Samoa group, which was so important, and the opening of providence to it so very favorable. A chief, however, of one of the Fiji Islands was at Tognatabu, and pressed us very much, as he was about to return home, to supply him with at least two teachers, to take with him. A Captain Lawler, and Mr. Samuel Henry, going thither, kindly offered to convey them. I saw captain Lawler yesterday, he having touched at Tahiti on his return to the Sandwich Islands; and he informed me that the teachers were very kindly received, but that the king could not agree to embrace Christianity until he had collected and consulted all his chiefs of the different islands; that the natives were then employed in erecting a most extensive *marae*—I think he said sixty-six or seventy-six feet high—about fifty feet of which is stone-work, which has given way three times, and which the natives attribute to the power of the *new God*. Thus there appears to be a preparing of the way in the Fiji Islands.

Leaving Tognatabu, we proceeded to the Hapai Islands, where we met Finau, the king of Vavau, who, with many of his chiefs, had come to attend a marriage ceremony: this saved us a voyage to his island, as we had a teacher from Borabora for that island, those originally sent having turned almost heathens again: two, however, are dead, one of whom was made very useful at Tognatabu, and died happily. We attended his woolly-headed majesty, and made our propositions to him, Mr. Cross and Mr. Thomas kindly interpreting for us. He replied that we might leave the teacher and his wife if we pleased; but it was his determination not to embrace Christianity yet, neither to suffer any of his people to do so; and that he would kill the first that did. Treating us at the same time with the greatest respect, he said he looked upon the change as a matter of importance, and he did not think it well to use deceit on such an occasion, his mind being made up on the subject. We were much pleased that we had a fair pretext for not leaving the teacher intended at Vavau, as we wanted all we had for the Samoans, to which our whole energies were bent; yet, as our brother Platt and his congregation had requested us to go and endeavor to settle the teacher given into our charge by them on that island, we could not have satisfied them but by endeavoring to accomplish their wishes. Several of the Vavau chiefs have left wives, lands, servants, yam plantations, and all they possess, and

are living in a state of poverty at Lefuga, under the instruction of Mr. Thomas, rather than return to their own possessions at Vavau, and renounce Christianity, which they must do if they return, as Finau threatens all with death who do not abandon their new religion. We were happy to see the pleasing prospects before Mr. Thomas, of the Wesleyan Society; he with Mrs. Thomas, appear much engaged in their work; indeed it is the case with them all. We were affectionately received, and were as much at home in their company, as with our own immediate brethren. Leaving the Hapai group, we steered direct for the Samoa group, when we experienced a severe gale of wind, which afflicted us all with violent catarrh. One died, and several were reduced to the point of death. The wind however abating, by making the land and getting into warmer weather, we soon recovered.

Very providentially, a chief of the Samoas, being at Togna, with his wife and family, wished much to return, and applied to us for that purpose. We were glad of the opportunity of conveying him home, and he proved an invaluable acquisition to us; and we sincerely hope and fully expect he will prove equally valuable to the teachers we placed there.

The Samoa Islands are eight in number, four in the windward group, and four in the leeward group; two of which are much larger than Tahiti; two others are noble islands, and the remaining four are small; but all are full of inhabitants. War raging at two of the principal islands, we thought it best to commence our labors on one only, which was not the seat of war, and to which the chief we had brought from

Togna belonged. Other reasons induced us thus to determine; such as its being the headquarters, as it were, of the leeward group, and with every probability of coming off victorious. We used our utmost endeavors to induce the chiefs to give up the war; they promised they would terminate it as speedily as possible, and come and learn from the teachers the *lotu*, or word of the great God. We placed eight teachers on the large island of Savai; four under the protection of the king, Malietoa, and four under the protection of his brother. Mr. Barff and I, after much intercourse with the chiefs, went on shore, and remained there two nights and three days, during which time (although probably no European had been on shore before) we were treated with the utmost respect and kindness. A commodious dwelling was given up, by the chiefs, for our people to worship and teach in, with four good dwelling-houses for themselves and families. We promised the chiefs and people, in the large public meeting we held, when we exchanged our presents, &c., that we purposed to visit them in ten or twelve months time, and that, if they had attended to the instructions of the teachers, we would then assure them that European missionaries would come and settle with them as soon as possible. One thing affected us much: the two largest of the islands, Upolu and Savai, are about ten miles distant from each other; war was raging between them; they were actually fighting on the shore of Upolu while we were landing the teachers on the opposite shore of Savai: the houses and plantations were blazing at that very time.

The domestic head, including abstracts from the reports of societies and other intelligence, must be omitted in this number, owing to the unexpected length of some other articles.

## Miscellaneous.

### NORTHERN MARQUESAS, OR WASHINGTON ISLANDS.

THE two highly interesting and instructive volumes lately published by the Rev. C. S. Stewart, describing his recent visit to the South Seas as chaplain of the United States ship Vincennes, contain the most satisfactory account of the Washington Islands any where to be found. These islands are a part of the group frequently included under the general appellation of the *Marquesas*. They are, however, a distinct group, bearing a relation to the Marquesas similar to that, which the Georgian and Society Islands sustain to each other.

The Washington Islands were unknown to the world till 1791, when they were discovered by captain Ingraham, of Boston. In the succeeding year they were visited by captain Roberts, of the same place, who gave them the name of Washington.

"They are three in number—Huahuka, Nukuhiva, or Nuuhiva, and Upou, forming a triangle by their relative position to each other, the

points of which are included within the parallels of 8 degrees 33 minutes and 9 degrees 32 minutes S. latitude, and 139 degrees 20 minutes and 140 degrees 10 minutes W. longitude from Greenwich. Huahuka is the most eastern of the three: Nukuhiva lies about twenty miles directly west of it, and Upou thirty miles south of the central parts of Nukuhiva. Nukuhiva—twenty miles in length, and of nearly the same breadth, and having three or four good harbors on its coast—is much the largest and most important of the three; and that alone which ships have frequented. It is the island, you will recollect, at which commodore Porter refitted his squadron in the Pacific during the late war between the United States and Great Britain: and is the principal scene of the journal which he subsequently placed before the world."

The population of the group is estimated at 50,000; and the inhabitants are described—particularly the female sex—as decidedly a finer race and handsomer looking people, than the Society and Sandwich Islanders. Their religion, and their moral character, are no better than are found in the other Polynesian islands, which are yet enveloped in heathen darkness.

"It appears, that after the subduction of the Taipiis by commodore Porter in 1814, Keataui, at the time chief of the Teis at Taiahæ, became virtually and avowedly the king of the whole of Nukuhiva, and was succeeded at his death in this honor by Moana, his son, the father of the present prince Moana. All the tribes, including the Taipiis, partially at least, acknowledge the boy—whose maternal grandmother is a chief woman of that tribe, still living at their principal valley—as the rightful prince of the whole; and captain Finch strongly recommended to them, after a reconciliation should take place, to convene a general council, at which he should formally be proclaimed the king of the island, and they all pledge themselves equally to honor and defend him."

The Washington group is that on which the Board is expected soon to commence a new mission. Conditional instructions, with a view to the commencement of such a mission during the present year, were sent out by the last reinforcement of the mission at the Sandwich Islands. Its institution, with the leave of providence, may be regarded as now fully resolved upon. In view of this fact, the following extracts from Mr. Stewart's work have a peculiar interest.

"On Saturday, captain Finch informed the chiefs that the next day would be our Sabbath, or day of public worship, and he wished a proclamation to be made apprising the people of it, and interdicting their coming round the ship, either for amusement or barter; and at the same time invited the chiefs themselves to attend the service. This they did, deporting themselves with great propriety during both prayers and sermon, expressing their approbation of the form of our worship by the usual pleasant exclamation, "Motaki," "good," when they are particularly interested.

"I had designed devoting a part of the afternoon to a conversation with them on the subject of our religion, and the introduction of missionaries among them: but the captain of the French ship had invited them on board to receive some presents, and I deferred it till Monday. I had intimated my intention to them; and on going on shore, I found Haape, Piaroro of the Hapas, the prince Moana, and Tauahania of Taioa, assembled to meet me. The interview was long and interesting.

"I explained to them some of the leading principles of the Christian religion, the nature of missions, and the character and object of missionaries: that they were men and women of enlightened and powerful nations, who at a sacrifice of many advantages and enjoyments in their native countries—left their fathers, and mothers, and sisters, and brothers, behind them, and went voluntarily to live with people such as themselves; to introduce among them the arts of civilized life; to give them books and writing; and, above all, to communicate to them the knowledge of the true God, and the salvation of the soul in the world of spirits; through the death of Jesus Christ, the only Redeemer of sinners. I told them that many persons in America had a sincere desire for their welfare and happiness, and intended to send such teachers among them; and then inquired whether they wished them to come; and if any did,

whether they would receive them kindly, and be their friends?—to which, 'Ae! Ae!' burst from them all in much animation, followed by 'Motaki, motaki!'—'good, good.'

"Haape then said, 'It is with the king Moana'—to which the little fellow at once replied, 'So let it be; it is good, very good.' Taua adding, 'When they come, some of them must live with me at Taioa—I will give them land, and build a large house for them.' I told him they would gladly live in his valley, if he and his people would cast away their idols, and believe in and worship Jehovah the only true God. To which he answered, 'I know Jehovah is a mighty God. I have heard of him from Tahiti, where the people have burned their images, and taken him for their God; and it might be well for us to do the same,' adding, 'Jehovah is a greater God than any of ours, for he is the God of thunder and lightning.' Taking this impression, as I discovered, from the flash and report of cannon, which they consider to be essentially lightning and thunder. He said, whenever it thundered at the island, they knew that a ship was approaching; and that Jehovah caused the thunder to apprise them of it.

"He remarked also, that they had already a great many gods—he could not tell how many—and that they were constantly increasing; for whenever a Taua or chief, or priest died, he became a god; and so it would be always—that he himself, when he died, would be a god. I told him that all their gods, and all their religion and sacrifices were '*mea wahahe wale no*,' 'were altogether false,' and of no value, which he took apparently in very good part; and on again speaking of Jehovah, and Jesus Christ as the only God and Redeemer, he exclaimed again, 'Motaki! motaki! Jehova te Atua no matou,' 'Good! good! Jehovah (is or shall be) our God!'

"They were much more interested and attentive to the subject than I had expected to find them; and on closing the conversation, asked how long before the teachers would arrive, and whether I would not be with them—captain Finch, as well as myself, having informed them of my former residence as a missionary at the Sandwich Islands. I cannot but hope that the presentation of the subject will not be utterly forgotten; and that it may have some influence, in connection with the advice of captain Finch on the same point, in preparing the way for the welcome reception and kind treatment of any who may happily be sent by those who look for the salvation of the world to lead them in the paths of truth and righteousness."

Mr. Stewart's account of his visit to the SANDWICH ISLANDS, in his second volume, is intensely interesting; and including, as it does, the results of captain Finch's independent inquiries, is perfectly incontrovertible in respect to the actual influence of the mission on the character and condition of the islanders. No good man can read it, without thanking God and taking courage. Some of the more important facts may hereafter be transferred to the pages of the *Missionary Herald*; but, to feel them and enjoy them fully, they must be observed in their connections in the graphic narratives of Mr. Stewart.

## American Board of Foreign Missions.

### PROPOSED ENLARGEMENT OF SEVERAL MISSIONS.

In view of the exigencies of the missions and of the treasury of the Board, the Prudential Committee, early in the present year, adopted resolutions to the following purport.

1. That it was exceedingly desirable to send, within eighteen months, about twenty missionaries into the different fields already occupied, to some extent, by the Board; viz. three or four to the East Indies—at least six to countries supplied from the Mediterranean mission—as many as six or seven to the Pacific Ocean—and three to the Indian tribes of this country.

2. That no measures could with propriety be adopted, which would increase the present debt of the Board.

3. That the Committee confidently believed the Christian community to be so much interested in missions to the heathen, that sufficient pecuniary means could be obtained for sending out twenty new missionaries, and even a greater number, within a year and a half.

From September 1, 1830 to March 31, 1831, or the first seven months of the current financial year, the receipts into the treasury of the Board had been only \$46,000. Supposing the receipts of the five following months to be in the same proportion, the income for the year would be only \$79,000. Last year it was \$83,000; and then it fell nearly \$20,000 short of the necessary expenditures. So that there was likely to be an impossibility in the way of sending out new missionaries, unless there was an immediate and considerable increase of liberality in the friends of the cause. It would require nearly \$100,000 to meet the unavoidable expenses of the current year, and to pay the balance owed by the Board when the financial year commenced; and an additional sum of considerable amount, before the close of the year 1831, to meet the cost of sending fifteen or twenty missionary and their wives to remote fields.

The case was rendered more urgent by another fact. The prayers of God's people for a greater number of laborers to be employed in the heathen world, which so many of them had been long sending up to heaven, had been so far answered, that three-fourths of the number of missionaries above stated were not only accepted by the Prudential Committee, but would complete their studies in the ensuing autumn, and many of them were then anxious to know at what times and to what places they could be sent.

A series of statements was, therefore, addressed to the patrons of the Board, through perhaps a dozen of the religious newspapers, respecting the necessities and claims of the missions and missionaries of the Board; and written circulars on the subject were sent to clergymen in different parts of the country, and oral addresses were made to congregations in some of the more important cities, and to several ecclesiastical bodies.

The result has been, through the blessing of God, that the necessities of the Board have, to some extent, arrested the attention of the benevolent; and a feeling of interest has been developed in many places, which, though it has not yet furnished the means of reinforcing the missions, encourages the hope that the means will be afforded. There is an actual increase in the receipts from some parts of the country, and the Committee are assured that reliance may be placed on an increase in some other parts. Nowhere, however, has there been such an advance, as to render it unnecessary that there should be a similar advance in *all* places, from whence the Board is accustomed to receive patronage.

Meanwhile the time is passing away, and the season is drawing near, when reinforcements should be sent to several of the missions.

It was stated that three new missionaries were required for the Indian tribes of this country. Two of these have not only received their designation, but are now on their way to the south-western shores of Lake Superior, the country of the Chippeways—circumstances, which need not here be detailed, having made it necessary for them to cut short their preparatory studies a little, and hasten their departure. The third has received his designation, and is expected to enter upon his missionary duties in the autumn, among the Indians in the state of New York.

With regard to the other fields, also, the Committee have resolved to act upon the belief, which they have, that the churches will sustain them in following the course so manifestly pointed out to them by divine providence. Since missionaries are so much needed, and since so many are at command, they have resolved to send them out, with as little delay as possible, and as nearly as may be in the following proportions; viz. two, including a physician, to Palestine, for a new station—one with a view to the Armenians of Asia Minor—two for the Greeks of the Levant—five for the East Indies



—and six or seven, including a physician, for the Sandwich Islands, and the Northern Marquesas or Washington Islands. A printer will, also, be needed for the Sandwich Islands.

It is obvious that circumstances, now unforeseen, may considerably modify the plan of these contemplated reinforcements, as to numbers and proportions; but the plan above described is the basis of present arrangements.

The only reasons for solicitude appear to be these two.

1. Lest the pecuniary means necessary for sending out these reinforcements should not be seasonably afforded.—The missionaries already in the field, and their families, and their schools, and the operations of the printing establishments, must of course be sustained. Even this, as has been seen, will require an advance upon the contributions of last year. Increase the number of missionaries, and there are the expenses of their outfit, passage, residence in foreign climes, and of additional schools, and of more efficient and extended operations of the press. Possibly so much particularity is unnecessary in the statement of these facts, but the due consideration of them at this time, is of the greatest practical importance.

2. The other ground of solicitude is, lest many patrons of the cause—should the treasury of the Board have the means, next year, of meeting the demands which are made upon it—will feel that *their* donations, for that year, may be dispensed with, either wholly or in part, and will consequently divert the contributions they had been accustomed to make for foreign missions, to other objects. Here is the explanation of most of the past fluctuations and embarrassments, not only in the treasury of the Board, but in those of several other great benevolent institutions. Let every donor feel, *whatever be the amount of his donation*, that *his* aid to the several great standing objects of Christian charity, ought by all means to be steady. In most instances, it does not cost as much to support missionaries after they are fairly settled in their respective fields, as it does to send them out; but then every addition to the number of the missionaries occasions a proportional increase in the cost of the general system; and there will probably be as loud a call for more missionaries next year, as there is now, and it may be hoped a louder and louder call from year to year, till the earth is filled with the knowledge of the Lord. Every new success increases the demand for new missionaries. When the harvest waves over hill, and valley, and mountain, it must not be suffered to perish for want of reapers. Let every man and every woman, who feels it a privilege to contribute to the

cause, feel also a personal responsibility in reference to the uniform advancement of the whole work: then there will be no danger of retrograde movements.

It is unnecessary to say anything to guard against the impression, that fifteen or twenty missionaries are a great number to send out in one year. It is a small number, whether compared with the ability of the churches, or the immediate claims of the nations we have actually undertaken to evangelize. When will the work be done, at this rate of sending out preachers? The Committee have never yet rejected the services of any suitable man, for want of the pecuniary means of sending him, who offered to go and preach the gospel to the heathen; and it is most earnestly to be hoped, that a necessity for doing so may never arise. Let all, whom the Lord qualifies for this work, and inclines to engage in it, be sent forth. The churches at home will have none the fewer preachers, for sending many abroad; and if many are sent abroad, from year to year, the reaction, and the direct blessing of God, will be such upon the zeal, activity, and devotedness of our own pastors and churches, that we shall be gainers by our sacrifices; and that will be fulfilled in us, which is spoken in the scriptures of truth, "He that watereth, shall be watered also himself."

#### GREECE.

COMMUNICATIONS have been received from Mr. King, from which copious extracts will be made in the next number. His school of 64 girls at Tenos, had been strongly commended in the government gazette, and he was pursuing his way without serious molestation from any quarter. He had purchased a piece of ground at Athens for the site of a high school, and his title to it had been acknowledged by the civil authorities.

#### CHINA MISSION.

MR. ABEEL's departure from Canton, was mentioned at p. 229 of the number for July. He landed at Anger, on the Island of Java, Jan. 17th, and from thence proceeded by land to Batavia, where he arrived on the 20th, and was cordially received by the Rev. Mr. Medhurst, of the London Missionary Society. Extracts from his journal will be published in a future number.

"My time," he says, "is devoted principally to the Fokien dialect of the Chiuee language, much employed in Siam, for which place I hope to sail in a short time. My friend and fellow missionary [Mr. Medhurst] is desirous that I should remain with him at Java. He certainly needs assistance, there is no obstacle to labor, and the Malay language is very easy; but I cannot think it my duty to stay long any where till I have visited Siam."

## TRACT IN CHEROKEE.

A tract containing select passages of scripture, with introductory and closing remarks, translated and prepared by Mr. Worcester, with the aid of Mr. Boudinott, has recently been printed at New Echota. The American Tract Society made an appropriation of forty-four dollars to defray the expense.

## TWENTY-SECOND ANNUAL MEETING OF THE BOARD.

THE Twenty-Second Annual Meeting of the Board, will be held in the City of New Haven, commencing on Wednesday, the fifth day of October next, at ten o'clock, A. M. The Rev. Leonard Woods, D. D. is expected to preach the annual sermon.

## ANNIVERSARIES OF AUXILIARIES.

**MASSACHUSETTS.** *The Auxiliary of Berkshire County* held its sixth annual meeting at Richmond, June 15th. The usual reports were presented and accepted, and addresses were delivered by the Rev. M. C. Gaylord and William Porter, Esq.—Rev. W. A. Hawley, Hinsdale, *Secretary*; James W. Robbins, Esq., Lenox, *Treasurer*.

*The Western Auxiliary of Barnstable County*, held its 6th annual meeting at Falmouth, June 8th. The ordinary business of the society was transacted, and the meeting was addressed by Rev. E. Maltby, of Taunton, and Rev. J. S. Emerson, an agent of the Board, who were present as a deputation. It was resolved at the meeting that the auxiliary would endeavor to support at least one missionary to the heathen.—Rev. Benjamin Woodbury, Falmouth, *Secretary*.

The auxiliary, called *The Palestine Missionary Society*, held its 10th annual meeting at Easton, June 15th. The report of the Treasurer was read, and the common business of the society was transacted. The annual sermon was preached by the Rev. Mr. Brigham, of Randolph, and the meeting was addressed by Mr. David Greene, who was present as a deputation from the Board.—Rev. Jonas Perkins, Weymouth, *Secretary*; Dr. Ebenezer Aldea, Randolph, *Treasurer*.

**MAINE.** *The Auxiliary of Cumberland County* held its 6th annual meeting at Pownal, June 14th; when the usual reports were presented and the business transacted.—Mr. Reuben Mitchell, Portland, *Secretary*; Mr. William C. Mitchell, Portland, *Treasurer*.

*The Auxiliary of York County* held its 7th annual meeting at Kennebunkport, June 15th. The usual reports were read and the business transacted; after which several resolutions were moved and supported by appropriate addresses. Rev. Christopher Marsh, Biddeford, *Secretary*; Mr. Charles W. Williams, Kennebunk, *Treasurer*.

**NEW HAMPSHIRE.** *The Western Auxiliary of Rockingham County* held its sixth annual meeting at Chester, June 22. After the presentation of the reports of the Secretary and Treasurer, the meeting was addressed by Rev. Dr. Church, and Rev. Messrs. Peckham, Parker, and Cutler. The society resolved to furnish the funds to support at least one missionary.—Rev. Calvin Cutler, Windham, *Secretary*; Dea. William Eaton, *Treasurer*.

## Donations

FROM JUNE 16TH, TO JULY 15TH, INCLUSIVE.

## I. AUXILIARY SOCIETIES.

Berkshire co. Ms. J. W. Robbins, Tr.	
Stockbridge, S. Sergeant,	5 00
Cheshire co. N. H., C. H. Jaquith, Tr.	
Keene, Mon. con.	5 24
Swanzy, Gent. 19,75; la. 7,01;	19 76—25 00
Chittenden co. Vt. W. I. Seymour, Tr.	
Contrib.	23 19
Essex, Gent.	23 00
Jericho, 1st chh. Gent. 15,71; la. 24,60; cent so. 23,02;	63 33
2d chh. la.	8 67
Milton, Gent. 15,26; la. 16,33; mon. con. 14,50; a widow's off. 5;	51 09
Williston, Gent. and la.	40 00—209 29
Cumberland co. Me. W. C. Mitchell, Tr.	699 72
Essex co. Ms. J. Adams, Tr.	
Essex, Gent. 49,12; la. 39,06;	79 18
Methuen, 1st par. Gent.	13 25
Salem, Mon. con. in Howard-st. chh.	6 10
Topsfield, Gent. 31,30; la. to constitute the Rev. JAMES F. McEWEN an Honorary Member of the Board, 50; mon. con. 10,12;	91 42—189 95
Hartford co. Ct. J. R. Woodbridge, Tr.	
Farmington, A friend,	50 00
Hartford, S. so. Mon. con.	36 00
Hartland West, S. E. Woodbridge,	12 10
Simsbury, Rev. A. McLean,	10 00
Windsor, A friend,	1 04—109 14
Lincoln co. Me. W. Rice, Tr.	
Edgecomb, Mon. con. in cong. chh. 14; la. 12;	26 00
Wiscasset, Mon. con. in 2d cong. chh.	11 00—37 00
Merrimack co. N. H., S. Evans, Tr.	
Boscawen, Gent. 9,07; la. 22,71; mon. con. 6,79; T. Peach, 30;	68 57
Canterbury, Gent.	3 02
Henniker, Gent. 24,13; la. 21,51; mon. con. 16,12;	61 76
	133 35
Ded. am't ackn. in No. for July,	100 00—33 35
Middletown and vic. Ct. R. Hubbard, Tr.	
Chatham, 1st so. Gent. 16,15; la. 12,85;	29 00
Middletown, RICHARD HUBBARD, which constitutes him an Honorary Member of the Board, 100; gent. 18; la. 2,81;	120 81
Upper Houses, Mon. con.	5 00—154 81
Monroe co. N. Y. By E. Ely,	
Attica, A Wilder,	1 50
Brighton, Mon. con. in presb. chh.	3 60
East Bloomfield, Mrs. W. W. G. for Sandw. Isl. miss.	2 00
Knowlesville, Mon. con. for do.	2 66
Le Roy, Mon. con. in presb. chh.	35 00
Livonia, Mon. con. 47,50; sab. sch. chil. 9; an indiv. 5; fem. mite so. 1,50;	63 00
Lyme, Mon. con. 15; benev. asso. 7,50;	22 50
Mount Morris, Mon. con. in 2d chh.	5 37

North Le Roy, Mon. con.	8 00
North Penfield, Presb. chh.	5 18
Pittsford, La. for. miss. so.	61 12
Rochester, Mon. con. in 1st presb. chh. 89,10; do. in 2d do. 96,66; do. in 3d do. 101,76; do. in 1st and 2d do. 94,80; L. Barnell, 50c.	382 82
	592 75
Ded. am't paid Rev. W. Day, for services as agent,	24 75—568 00
Morris co. N. J., J. M. King, Tr.	139 19
New York city and Brooklyn, W. W. Chester, Tr.	2,180 93
Onida co. N. Y., A. Thomas, Tr.	
Annsville, Mon. con.	50
Augusta, 1st cong. chh. and so.	36 64
Buonville, Juv. so. 3d pay. for Edwin Barnes at Mackinaw, 12; benev. asso. 12,85;	24 85
Clinton, Mon. con. 60; J. Marvin, 10;	70 00
Deerfield, Mon. con. in presb. so.	2 62
Hamilton, Fem. cent so. for Medit. miss. 25,04; mon. con. 14; S. Goodwin, 10; Dea. T. 3;	53 04
Holland Patent, Mon. con.	2 72
Lenox, Miss. so.	5 00
McDonough, L. Carruth,	3 00
Shesburne, J. Lotthrop,	20 00—217 37
Palestine miss. so. Ms. E. Alden, Tr.	
Balance,	20
Abington, 1st par. Gent. 50; la. 55,32;	105 32
2d. par. Mrs. M. Ford,	2 00
3d par. Gent. 35,44; la. 32,51;	67 95
Braintree, 1st par. Mon. con.	35 00
Braintree and Weymouth, United so. Gent. 34,20; mon. con. 46,21;	80 41
Mansfield, Mrs. H. Copeland,	4 00
North Bridgewater, Gent. 52,42; la. 37,67; cong. coll. 58;	148 09
Randolph, E. par. Gent.	9 50
W. par. Gent. 48; la. 4,60; a member of the chh. 50; do. 20;	122 60
Weymouth, N. par. Gent.	43 94—619 01
Pittsburgh and vic. Pa. M. Allen, Tr.	
Alleghanytown, Mon. con.	20 00
Cross Creek,	24 15
Cross Roads,	42 00
Forks of Wheeling, Fem. benev. so.	8 00
Pittsburgh, M. Allen, 20; mon. con. in 1st presb. chh. 6,80; indiv. coll. by A. Williams, 47; J. W. Jenks, 10; Miss Lench, 1,75; S. Craig, 1;	86 55
Washington Presbytery, 26,25;	
Washington cong. 7,75;	34 00
West Alexandria,	13 00—227 70
Rockingham co. West, N. H., W. Eaton, Tr.	
Chester, E. par. Gent. 20; la. 30; to constitute the Rev. JONATHAN CLEMENT an Honorary Member of the Board,	50 00
Deerfield, Gent.	12 00
Derry, Gent. 61; la. 48; mon. con. 16,16;	125 16
Londonderry, Gent. 26,86; la. 22,40;	49 26
Plaistow, Gent. 12; la. 6,50;	18 50
	254 92
Ded. expenses paid by aux. so.	92—254 00
Rutland co. Vt. J. D. Butler, Tr.	
Brandon, Gent. and la.	5 00
Castleton, Gent. 24; la. 32,22; mon. con. 26,46;	82 68
Fairhaven, Mon. con. 16,18; la. 6;	22 19
Granville, N. Y. Rev. J. Whitrow and wife, (which constitutes him an Honorary Member of the Board,)	200 00
Perru, Miss. asso.	15 26
Pittsfield, Rev. JUSTIN PARSONS,	

for Medit. miss. (which constitutes him an Honorary Member of the Board,)	50 00
Pittsford, Gent. 60,03; la. 40,05; mon. con. 26,54;	126 62
Poultney, Mon. con. 19,78; C. F. Ransom, dec'd, 1;	20 78
Tinmouth, Gent. and la. 15; mon. con. 5;	20 00
West Haven, J. H. Wyman,	2 08
West Rutland, Gent. 52,27; la. 22,47; mon. con. 25,31; Mary Boardman, 10; W. Chatterton, 2d, 4;	114 05—658 65
Stratford co. N. H., A. Freeman, Tr.	
Dover, Mon. con. in 1st chh.	12 54
East Gilmanton, Gent. 5,25; la. 8; mon. con. 2;	15 25
Gilmanton Center, Gent. 3; la. 5,20;	8 20
Do. Iron works,	6 50
Meredith Bridge, Contrib.	18 40
Tamworth, For. miss. so.	1 50
Wakefield, La.	8 00—70 39
Taunton and vic. Ms. H. Read, Tr.	
Taunton, Gent. and la.	34 00
Tompkins, Cayuga and Oneondaga co's. N. Y., E. Hills, Tr.	
Auburn, Mon. con. in 1st presb. chh. 21,03; do. in 2d do. 28,85;	49 88
Aurora, Mon. con. in presb. chh. 8,53; L. Gaylord, 10;	18 53
Cayuga, Mon. con. in presb. chh. 3 07	
Genoa, Mon. con. in 1st cong. so.	10 00
Groton, Mon. con. in E. cong. so.	10 10
Mount Morris, Presb. chh.	12 00
Weedsport, Mon. con. in presb. chh.	5 37—108 95

Total from the above Auxiliary Societies, \$6,541 44

## II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in 4th presb. chh.	50 00
Amesbury, Ms. A friend, 10; do. 3;	13 00
Amherst College, Ms. Home and For. miss. so.	46 00
Ashford, Ct. A friend,	1 00
Athens, Pa. Mon. con.	14 00
Auburn, (vic. of Georgetown,) D. C., J. Nourse, (of which for extra effort, 10;)	40 00
Augusta co. Va. A lady of Moway creek chh.	2 00
Belkshire and Newark, N. Y.	30 00
Binghamton, N. Y. Mon. con. 60; Eliza M. Ely, 30;	90 00
Bombay, India, Av. of a work box,	14 00
Boscawen, N. H. Young la. asso. for miss. to China,	6 00
Boston, Ms. A. 10; S. H. 10; Mrs. H. 1; chil. of S. H. 3,19; Mrs. C. Baker, 10; ladies, 4,50; N. W. 50c.; Rev. A. R. 50c.;	39 69
Brainerd, Cher. na. Misses benev. so. towards rebuilding,	17 50
Bridgehampton, N. Y. Fem. cent. so.	15 00
Brookfield, Ms. A gentleman,	3 00
Brunswick, Me. La. asso.	23 58
Bucksport, Me. Mon. con.	40 00
Cambridge, Ms. La. of miss. sewing circle in Shepard cong. to constitute the Rev. NEMEHIAH ADAMS an Honorary Member of the Board;	50 00
Charlestown, S. C. Gent. asso. in 3d presb. chh. viz. T. Napier, 100; E. H. 10; D. H. A. 5; I. H. Jr. 5; J. B. 2; D. McI. 1;	123 00
La. asso. in do. viz. Miss R. E. 10; Mrs. C. C. 5; Mrs. McD. 5; other indiv. 29;	49 00
Fem. miss. so. of 2d presb. chh. for Chickasaw miss. 40; J. Tyler, 29,41; a friend, 2;	71 41
Cherry Valley, N. Y. Mon. con. 15,75; E. Taylor, 6,50;	24 25

Cleveland, O., J. S. Hudson,  
Columbus, Missi. W. H. Craven,  
Concord, N. C. Benev. so. in Rocky  
river so.  
Cooperstown and vic. N. Y., W. W.  
Walker and Miss M. A. Ingals, 30;  
Mrs. S. Ingals, 12; sundry indiv. 8; to  
constitute the Rev. JOHN SMITH, an  
Honorary Member of the Board,  
Creek Path, Cher. na, Fem. benev. so.  
towards rebuilding at Brainerd,  
Dedham, Ms. Mater. asso. for Anna  
Bates in Ceylon,  
Dorset, Vt. Rev. W. Jackson, 10; gent.  
and la. asso. 30, 50;  
Doylestown, Pa. Mon. con.  
Eastport, Me. C. box of J. and N. Ed-  
wards, for ed. hea. chil. 75c.; chil. for  
school in Ceylon, 5;  
Elkton, Md. F. Henderson,  
Exeter, N. H. Indiv. in 1st cong. chh.  
20, 25; united mon. con. in 1st and 2d  
cong. chhs. (of which to constitute the  
Rev. ISAAC HURD an Honorary Mem-  
ber of the Board, 50;) 55;  
Fairfax, Vt. R. A. Avery,  
Fort Covington, N. Y. Fem. miss. so.  
Franklin, N. Y. Mon. con. in 1st presb.  
chh.  
Garland, Me. Mon. con.  
Gouverneur, N. Y. Mon. con. in 1st  
presb. cong. 90; a friend, 5; J. S. C. 2;  
O. W. 3; Miss S. P. 58c.; Miss. J. P.  
42c.; J. and T. H. 71c.; J. R. 50c.;  
indiv. 79c.;  
Greensick, Ct. Fem. for. miss. so. 54;  
hea. sch. so. 32; three ladies to consti-  
tute the Rev. JOEL MANN an Honorary  
Member of the Board, 50;  
Hallowell, Me. Mon. cen. (of which to  
constitute the Rev. GEORGE SHEPARD  
an Honorary Member of the Board, 50;) 240;  
la. miss. so. 13; a friend, 3;  
Hanover, N. J., N. P. Thomas,  
Hanover, Pa. Asso. 43; mon. con. 8, 50;  
Hardwick, Ms. B. Thomas, (of which for  
Greece, 1, 50;) 3 00  
Hartford, Vt. Mon. con. in N. par.  
Hopkinton, N. Y. Mon. con.  
Ipswich, Ms. A friend,  
Ithaca, N. Y. Mon. con. in Ref. D. chh.  
Jamaica, N. Y., A lady,  
Lexington Heights, N. Y. Mon. con.  
58, 75; Rev. G. Stephenson, 25;  
Lisle, N. Y. Indiv. in Rev. Mr. Ford's  
cong. 32; cent. so. 18, 34;  
Lyons, N. Y. Fem. asso. 20; mon. con. 18;  
Marietta, O., D. Woodbridge, 10; A. T.  
Nye, 2; W. S. 2; Mr. S. 1; Mr. H. 50c.;  
Mercer, Pa. S. T.  
Mercersburg, Pa. Fem. miss. so. 30, 50;  
juv. miss. so. 7, 50; mon. con. 3;  
Milton, Pa. Mon. con.  
Natchez, Missi. Mrs. B. Henderson,  
Natural Bridge, Va. Rev. S. Houston,  
New Brunswick, N. J. Mon. con. in  
presb. chh.  
New Haven, Ct. A mother's thank. off.  
New Shaanack, N. J. Miss. so. in Ref.  
D. chh. 10; mon. con. in do. 6, 30;  
New Windsor, N. Y., A thank off. fr. a  
fem. friend,  
Norfolk, Ct. D. Frisbie, 5; Mrs. M. Fris-  
bie, av. of gold beads, 3, 81;  
Oglethorpe co. Ga. T. Gillham,  
Paxton, Ms. Young la. read. and char.  
so.  
Philadelphia, Pa. Miss. so. in 5th presb.  
chh. 176, 83; ladies, 20; contrib. in Rev.  
J. Patterson's chh. 70; Greek so. in do.  
10, 60; a friend, 4; do. for Indian  
schools, 3;  
Rensselaerville, N. Y. Fem. cent. so. 24;  
mon. con. 10;  
Romeo, Mich. Ter. A young lady, 2;  
indiv. 3;  
Sandgate, Vt. Gent. and la. asso.  
Seaca Mission, N. Y. Rec'd fr. visitors,

## Donations.

12 00 Shrewsbury, N. J. Mon. con. in presb.  
5 00 cong.  
10 00 Stratford, N. H. Mon. con.  
Stockholm, N. Y. Agri. miss. so. 26; fem.  
miss. so. 18, 50;  
Sloanville, Me. Orphan miss. so.  
Wallingford, Vt. Gent. asso.  
Warren, Vt. Rev. S. M. WHELOCK,  
which constitutes him an Honorary  
Member of the Board,  
11 75 West Newbury, 2d par. Ms. Gent. asso.  
16, 82; fem. tract so. 12;  
20 00 West Sparta, N. Y. Rev. L. Robbins,  
Windham, N. Y., A fem. friend, av. of  
40 50 beads,  
11 78 Wythe G. Montgomery co. Va. Miss. so.  
Unknown, A friend, 100 00

Whole amount of donations acknowledged in the  
preceding lists, \$9,195 94.

## III. PERMANENT FUND.

Wethersfield, Ct. Legacy of Miss Rachel  
Lewis, dec'd, by Rev. Dr. Chapin, 280 00

## IV. LEGACIES.

Avon, Ct. Rev. Bela Kellogg, dec'd, by J.  
R. Woodbridge, 25 00  
Genoa, N. Y. Cyrene Isaacs, dec'd, by  
W. Bradley, Ex'r, 28 00  
Hanover, N. J. William H. Thomas,  
dec'd, (of which to constitute S. P.  
THOMAS of Green Village, N. J. an  
Honorary Member of the Board, 100;) 150;  
Sarah Thomas, dec'd, (of which  
to constitute the Rev. J. H. THOMAS of  
New Windsor, N. Y. an Honorary  
Member of the Board, 50;) 100; by N.  
P. Thomas, 250 00  
Marietta, O. Miss Betsey Putnam, dec'd,  
by W. R. Putnam, Ex'r, 500 00

## V. DONATIONS IN CLOTHING, &amp;c.

Boonville, N. Y., A box, fr. benev. asso.  
for Mackinaw.  
Catskill, N. Y. Henry's Commentary,  
6 vols. fr. T. B. Cooke, for Rev. W.  
Goodell, Malta, 20 00  
Greenfield, Ms. A string of cornelian  
beads, fr. a lady.  
Greensborough, Vt. A box, for Brainerd.  
Jamestown, N. Y., A box, fr. fem. Dor-  
cas so. rec'd at Seneca, 11 00  
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